

THE PRVDENTIALL  
BALLANCE OF  
RELIGION,

*G. Smith  
B. of Chal  
Don*

Wherin the Catholike and Proreſtant religion are  
weighed together with the weights of  
Prudence, and right Reaſon.

THE FIRST PART,

*In which the foreſaide Religions are weighed together with  
the weights of Prudence and right Reaſon accordinge to  
their firſt founders in our Engliſhe Nation, S. Auſtin and  
Mar. Luther. And the Catholike religion evidently de-  
duced through all our Kings and Archbiſhoppes of Can-  
terburie from S. Auſtin to our time, and the valour and  
vertue of our Kings, and the great learninge and Sanctitie  
of our Archbiſhoppes, together with diuers Saints and  
miracles which in their times proued the Catholike faith;  
ſo ſett downe as it may ſeeme alſo an abridgment of our  
Eccleſiaſticall Hiſtories.*

With a Table of the Bookes and Chapters con-  
teyned in this Volume.

PSALM. 118.

*The wicked haue told me ſables, but not as thy Law.*

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# EPISTLE

TO THE MOST

Noble and renouvned  
ENGLISH NATION

*my most deere Countrimen.*

1.  **R**IGHT Honorable, right worshipfull, and dearelie beloued Countrymen giue me leaue to ioyn you all in one Epistle, whom I contayne in one brest of loue, and include in one lincke of entire affection. Because the end for which I write vnto you concerneth you all alike and equallie, to witt, the true Religion and worshipp of God, and saluation of your owne soules. A matter vs of the greatest weight and worthiest of Search, so in these our miserable dayes of most controuersie and perplexed difficultie. Wherin to helpe you the better to discern true gold from shyninge brasle, true religion from false and counterfeit. I haue framed for you *a Prudentiall Balance of Religion.* by which euery one of you, may by the weightes and rules of right reason,

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and true prudence weighe the Roman Catholique and the Protestant religion together, and distincklie perceauē whither of them is more likeliē to come fro m God and to lead you to him.

Why this  
course of  
comparing  
religions is  
taken.

2. And this course of comparinge these two religions together I haue taken before any other, because as the Philosopher teacheth and experience confirmeth. *Contraria iuxta se posita magis elucescunt: Contraries put together do more appeare.* As beautie in presence of deformitie seemeth more gracious and deformitie more vglie; Truth before lies appeareth more loue lye, and lies more odious; vertue before vice more amiable, and vice more detestable. Euery thinge as it were striuinge to shew it selfe more when it is set as it were to wrastle with the contrarie. And

Why the  
comparinge  
of religions  
accordinge  
to rules  
of wisdom  
is chosen  
before  
others.

I haue made choyse of comparinge these religions accordinge to the rules of true prudence and right reason, rather then otherwise, as the most generall, most easie, most euident, and most effectuell for all sortes of people. for albeit Catholiques & Protestants agree that to be the true religion of God which is most agreeable to his word, yet sith they neyther agree which is his word, (Protestants reiectinge much of that which Catholiques reuerence for Gods heavenly word)

nor

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nor which is they sense therof, they can not be brought to agree about one balance of Gods word wherby they may weigh their religions together. Besides that not onely Catholicks teach but also Protestants confesse, that *the weaker sorte of Christians can not iudge which is the true exposition of Scriptures*. And therfor to weighe religions to them by the balance of Scripture, were to weigh one vnkowne thing by an other. But the weights of Prudence and right reason are both commun and euident to all, & therfor the weighing of religions by them must needs be most generall, most easie, and most effectual with all sortes of people. And if anie refuse to haue their religion tried by these kinds of weights, they confesse therby that they fear their religion to be contrarie to wisdom and reason, which is as much as to be fabulous and foolish. For what can be opposit to wisdom and reason but follie and fables?

3. Nether let anie think that that religion which is most agreeable to Prudence and the light of reason, is not also most agreeable to Scripture. Because reason and Scripture are both God his word and Gods truth, the one naturall, written by his owne hand in our soules by creation; the other supernatural, written in paper

Thus Tertullian lib. de praescript. proued by. reason the Cath. religion to be preferred befor anie heresie.

D. Reinolds Confer. pag. 149.

What religion is against wisdom and reason is follie.

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The  
agreable  
nes of  
Religion  
and rea-  
son.

S. Paul.

S. Austin.

with the hands of his holie Scribes by reuelation . And therfor though these two words be of different degree they can not be contrarie, but rather as twinnes of one and the self same parent haue great sympathie and connexion together . For as God doth not by his grace destroie the naturall inclination of our will to good but perfecteth it: So by his word and faith he extinguisheth not but increaseth the naturall insight which our vnderstanding hath of truthe. yea such is the force of our vnderstanding to pearce into Gods truth as that by it the Philosophers (as the Apostle witnesseth Rom. 1. ) came to know the inuisible proprieties of God and his everlasting power & diuinitie. And sith we see that men by the light of reason know so much of other moral vertues as without all other teaching they perceauie in manie things what is honest, what dishonest, what iust, what vniust, what is vertue, what vice , why should we doubt that God hath giuen to vs equal knowledge of matters of religion and worship of him self. Which vertue as it is the cheefest of all morall vertues , so the knowledge therof is most necessaire of them all vnto vs. Yea S. Austin accounted so much of Reason as *lib. de vitil. credendi cap. 12.* he said that *Recta ratio est ipsa virtus.* because it is the

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is the naturall square and rule which God  
 euen in creation giueth to euery one to  
 know what he ought to do. And Calvin Calvin.  
 saith that *Semen religionis est in mente humana.*  
 And Iewel *art. 6. diuis. 12. that naturall reason*  
*bolden within her bondes is not the enemye, but the* Iuel.]  
*daughter of Gods truth.* And therfor he must be  
 very vnreasonable that will without cause be  
 angrye with reason. And Doctor Reinolds in Doct. Rel-  
nolds.  
 his conference pag. 207. saith, *Reason is a*  
*notable helpe of mans weaknes.* This rule ther-  
 for of naturall reason and prudence giuen  
 vnto vs by God, common and euident to  
 all authorized by verdict of the Apostle,  
 confirmed by reason and approued by  
 consent both of Catholiques and Prote-  
 stantes is that wherwith I intend to  
 direct you in the choyce of Religion,  
 and the Balance wherwith I purpose to  
 to weigh before your eyes the two more  
 famous religions which are in our Lande.  
 4. Not because I thinke that onelie natu-  
 rall light of reason is able without all  
 supernaturall illustration from God to  
 discerne in all points which is the true  
 religion. But because it is able to disco-  
 uer which is false Religion, and amongst  
 many religions it can iudge, which is most  
 likelie to be the true for albeit God hath  
 not made his faith and religion euidentlie  
 true, because then as S. Gregorie saith our S. Greg.  
hom. 16. in  
Euang.

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8. Thomas.  
2. 2. q. 1.  
vñ. 5.

Hebr. 11.

Psal. 91.

Gods re-  
ligion  
evident  
ly credi-  
ble.

Dan. 17.

Math. 18.

1. Iohn. 1.  
2. Pet. 1.  
Iohn. 10.

Eye wit-  
nesses, and  
they many  
holie.  
fortold  
by pro-  
phetic  
past and  
confirmed  
by present  
miracles.

faith should haue no meritt. Nay as Saint Thomas, and the said S. Gregorie shew, it should be no faith, because faith, as the Apostle defineth, it is. *Argumentum non apparentium, of things not seene.* Yet hath he made his faith and Religion evidently credible, and worthie to be beleueed, or as the Psalmist speaketh, *Credibilia nimis.* for if both God and mans law iudge the testimonye of two or three such eye witnesses, as no iust exception can be taken against them, to be euidentlie credible and worthie of belife euen in matters of life and death, much more will they iudge the testimonie not of two, but of twelue eye witnesses, which (as they say) haue heard, haue seene, haue fullie perceaued with ther eyes, and haue bene beholders, their handes haue handled, and fingers haue touched, and against whose fidelitie no iust exception can be made; yea whose vertuous and vpright cariage in all other matters the world admired, and besides haue ther saying and testimonie contested by such wonderous facts as no mans witt can deuise how they should be done by any power of nature or arte, but be true miracles wrought onelie by the diuine power of God who is aboue nature, much more (I say) will the law of God and of man too, (if it proceede accordinge

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cordinge to it selfe ) iudge the testimonie  
 of so many, and so substantiall witnesses,  
 contested both by diuine propheties  
 afore hand (as is euident by the old law,  
 which that they feyued not nor Deuised  
 themselues, is manifest to the world by  
 the attestation by their enemies the Iew-  
 es) and by many wonderfull factes pre-  
 sent, and those facts so authentically re-  
 corded and registred, as it can not be  
 doubted; but they were done, vnlesse  
 against all sense and reason we will denie  
 all recordes of time past; and so wonde-  
 rous, and so far aboue the course and  
 order of nature and arte, as no man can  
 iustlie thinke, but they be true miracles  
 and contestations from God himselfe.  
 And this is that kind of authoritie whe-  
 rof S. Austin speaketh when he saith, that  
 if God haue any care of mankind he hath  
 vndoubtedlie appointed in earth some  
 kind of authoritie, vpon which we re-  
 lyinge, may as it were by some steppes  
 mount vp to God. And no maruell; for  
 sith we haue no meanes to be certayne  
 of a thinge, but by euidencie of the truth  
 or by sufficient authority, and that we  
 cannot haue euidencie of the true way to  
 heauen, because it is as supernaturall as  
 the end it selfe, and therfor as well out of  
 the reach of our vnderstanding, as other

Lib. de  
 uis. cred.  
 cap. 16.



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supernaturall things are, vnlesse god had provided some certayne authoritie, wherby we might be assured of that way, we could neuer be certayne therof but euer either erringe or doubtful. But god hauinge left such sufficient authoritie as he hath to shew vs the way to heauen, hath made it thereby euidentlie credible, and worthie to be beleued, and far more certayne to vs, then, is they way to a tra- ueller in a strainge countrie by the testi- monie of those that dwell in the countrie.

5. And on the other side as he hath endew- ed our will with a naturall taste and relishe of vertue, wherby of nature we abhorre all vice and loue vertue. So also hath he infused into our vnderstandings a proportionable and correspondent light and naturall insight of truth, which sheweth vnto the will, which is indeed vice, which vertue. This light cheiflye cōsisteth in certaine generall principles of vertue which God hath giuen to our vnderstandinge as it were rules and squares to direct it selfe in particular actions, by meanes of which it is assured that what is agreable to them is true and vertuous, and what disagreeable false and naught, and what seemeth to be most surable to them, most likelie to be true and good. Of these kind of principles for choyce of religion

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religion one is that principle which S. Paule mentioneth *Hebr. cap. 11.* That god is rewarder of them that serue him . And that which the Psalmist mentioneth that *Psalm. 118.* *Lex Domini est immaculata* ; condemninge no vertue, nor admittinge anie vice, but contrarywise most exhortinge to vertue. and deterringe from vice ; That onelie Gods religion can be confirmed with true miracles . That his Religion hath preachers lawfully sent by him, and the like. And what religion we see clearlie to be contrarie to these principles, we may be sure cometh not from God. And contrarie wise amongst all religions, what we see most agreeable to them, that we may thinke most likeli to be Gods Religion. As what religion we finde amongst all to be most immaculate from vice, and most vrginge to vertue, whose Preachers we see to shew best warrant for their cōmission from God to preach it, and to bringe best proofes of Gods miracles to testifie it, that we may be full assured is most likeli to be Gods religion. For if all reason iudge him to be the most likeli to be the true Embassadour frō a Prince, who bringeth the best assurance and letters of Commission from that Prince, and consequently that which he deliuereth to be the Prince his message, rather than

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than any other! what reason, what wisdom, what sense can ther be to tinke, but that is most likely to be Gods messlage & meaning which being in it selfe voyd of vice, is deliuered by those, who shew better proofes of ther sendinge and testimonies of ther doctrine then any others? And heerevpon it comes to passe that whensoever Gods true religion came in question with heresie before men addicted to neyther, but guided onely by the rules of reason and naturall insight of religion giuen to them by God, it was allwayes iudged more likely to be Gods truth then heresie. When in the tyme of the old law the Samaritanes contended with the Iewes for the truth of religion before the King of Egypt, the King hauinge heard the reasons and proofes on both parties, gaue sentence for the Iewes. And in the tyme of the new law, when Manes the hereticke contended with Archilaus a Catholicke Bishop before Heathen Philosophers, iudgment was pronounced against the Hereticke. Yea generally all sects, as Iewes, Turkes, Hereticques in iudgment preferre the Catholicke Christian religion before all other religions besides ther owne. Which is a great argument, that it alone is indeed the true religion of God. For as when diuers Citties of Greece

*Ioseph. 12.  
Antiq.*

*Hieronim  
Archilao  
Epiphani.  
her. 66.  
Cyril. Ca-  
teches. 6.*

*See infra  
l. 2. c. 13.*

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Greece contended whether 'of them *Plutarch.* )  
deserued greatest praise for a victorie  
which they obtained against the Persians,  
the iudges before whome the cause was  
brought demaunded of euery one of them  
whom they thought to haue deserued  
best after them selues, and all answeringe  
that the Lacedemonians; the wise Iudges  
gaue sentence that indeed the Lacede-  
monians had deserued best of all, for they  
seinge euery cittye to preferre the Lacede-  
monians before others, they perceaued  
therby, that if their affection had bene as  
indifferent betwene them selues and the  
Lacedemonians, as it was betwene the  
Lacedemonians and others, their iudg-  
ment would haue preferred the Lacede-  
monians before them selues, as well as it  
preferred them before others. And in like  
sort all sectaries who preferre the christian  
Catholique faith before all others but  
ther owne, would also preferre it before  
ther owne, if ther iudgment were guided  
with as much in differencie to ther owne  
religion, as it is to others, and not ouer-  
weighed with custome of likinge ther  
owne and affection to ther preconceived  
opinions.

6. Wherefore seinge that on the one side  
Gods true religion is thus evidently  
credible, and on the other side our vnder-  
standings

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Force of  
vnder-  
standing.

standinge when it is not misleled with passion or affection, but guided by the principles of religion engrafted in our soule by God and directed by the light of reason is of such force that euen by Creatures it can come to the knowledg of God as it is said *Rom. 1.* that my deare Countrynen may with more facilitie and perspicuitie find out this so important matter as vpon which dependeth their eternall saluation, I haue framed this *Prudentiall Balance* in which by the weightes of prudence and light of Reason they may weighe and compare the Romane Catholique, and Protestant religion, and see whether of them is more like to come from God, and direct men to their euerlastinge happines. And in the first parte therof (which heere I offer to them) I compare these two religions accordinge to their first founders in our English nation: And in the second God willinge, I will compare them accordinge to their claimes to the word of God, their translations or Copies of that word, accordinge to their manner of expoundinge it and other such generall groundes of Religion: In the third I will compare them accordinge to their Doctrines: And in the fourth and last parte accordinge to the effectes which eyther of them hath wrought

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wrought, especiallie in our English Nation.

7. In this first parte I proue that the Romane Catholique, and Protestant Religions in our English Nation, came first and originallie from S. Augustine, and Martyn Luther. And therfor I compare these two religions together in these two first founders of them in our Nation: and lay the qualities and conditions of them fitt for Preachers, in the two first bookes, as it were ech of them in his feuerall Scale. And in the third I compare them together according to the qualities described, that therby the Reader with indifferent iudgment may weigh them, and consider, whether is the more likelie to come from god and to bringe his religion, whether, from the Deuill and to preach his deceites. The qualities wherin I compare them are these fise. *Learninge, vertue, motiues to preach, lawfull vocation or mission, and right orders to preach the word of God and administer his sacramentes.* And the pointes wherin I compare the Doctrins which they brought, are these fewe *Approbation of Christendome, allowance of aduersaries, Diuine attestation by Miracles, and continuance.* And I shew evidently by many irrefragable proofes (wherof euer one is the confession of Protestantes) that S.

Austin

See l. 2. c. 2.  
l. 2. cap. 1.  
VVhat is  
seved of  
luther  
many by  
also Pro-  
ved of  
Calvin  
or anie  
other Test  
maister of  
our time.

In vvhich  
S. Austin  
and luther  
are com-  
pared.

vvhether  
their doc-  
trins are  
compared.

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Austin was very learned, Luther ignorant; S. Austin vertuous, Luther vicious; S. Austin moued to preach by heauenly motiues, Luther by humaine & naughtie; Saint Austin lawfully sent to preach his doctrin, Luther not sent at all to preach his; S. Austin rightly ordered to administer his sacraments, Luther not ordered at all to administer his; Saint Austins doctrin to haue bene the vniuersall doctrin of Christendome in his time, Luthers doctrin to haue bene contrarie to the vniuersall beleife of Christians in his time; Saint Austines doctrin to haue bene confessed by his aduersaries then, & ours now, to haue bene sufficient to saluation, Luthers doctrin neuer acknowledged of vs to be able to assure any; And finally Saint Austines doctrin to haue bene confirmed by true, euident and confessed miracles, Luthers to haue wanted all color of such confirmation.

§ All these pointes ( I say ) I haue prooued by euident and irrefragable proofes and testimonies, yea euen by the confession of Protestants. Which, what man of iudgment and carefull of his saluation considereth, will ( I hope ) make choyce rather to follow Saint Austin and his doctrine, than Luther and his. For what wisdom or reason, yea what sense should

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should ther be to thinke that God and his truth were with ignorance , vice, naughtie intention , want of mission and orders, want of consent of Christianitie, of confession of aduersaries, and of miracles ; And the Deuils lyes shold be with learning , vertue, holie motiues , lawfull mission , right order , consent of christianitie, confession of aduersaries, and diuine miracles . If any say that though Luthers Doctrin want the fore said titles of commendation and credibilitie, yet it hath the ghospell which is to be preferred before them all : I desire such to consider with themselues , how vnlikely it is, that the ghospell should stand with ignorance against learninge , with vice against vertue, with wordlie against holie motiues, with runninge of his owne head against lawiull sendinge, with no orders against right orders, with auersion of Christendome against consent of the same, with detestation of aduersaries against ther allowance, and finally with want of all miracles, against certaine and confessed heauenlie miracles ; and I hope they will be easely perswaded that howsoeuer some make shew therof, yet the ghospell cannot indeed, and in the right sense stand with Luther against Saint Austin. Or if I cannot perswade such men thus much, yet

Nota.

6 let me



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let me entreat them to suspend their iudgment concerninge the Ghospells being on either side, till they see the second part of this Ballance, wherein God-willinge I shall weigh Saint Austins and Luthers religiō according to their claimes to the ghospell, and the right sense therof, and by Gods assistance euidently shew, that Saint Austins religion hath as much aduantage ouer Luthers, touching the true possession of the ghospell, and right sense therof, as it hath concerning the foresaid titles.

All our  
ancient  
Clergie,  
Catholik.

9 I haue also in this parte shewed that the Romane religion of Saint Austin hath continued euer since vnto our time in all our Bishopps, Prelats, Pastors, Deuines, and Cleargie ( except Wicliffe and his small crue) by the example of their heades the Archbishops of Canterburie, whom I shew to haue bene in number sixtie nyne, and in religion perfect Romane Catholiques. The like I shewe of the Queenes, ladies, Princes, Dukes, Earles, Nobles, gentile and commons, and generally of all the lay tie by the example of their heades the kinges and princes of this land, who successiuelly (besides Seauentie more, who raygned in some parte of England, whiles this land was deuided into many kingdomes ) haue bene in number

Likewise  
all our  
laitie.

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number fixtie three, and in religion as perfect Roman Catholickes as may be. In so much that it is confessed by Protestants that they knew not so much of Protestancie, as that which they tearme the head, fountayne and soule therof. Amongst whom you shall see the ancient and renowned kinge Inas of the Saxons, professinge S. Peters supremacie all most nyne hundred yeares agoe, and that by letters engrauen in stone; buildinge a Seminarie in Rome for his subiectes ther, and makinge his kingdome tributarie to S. Peter. And of the Normans blood you shall see the most victorious Prince Edward the third professinge by publicke letters, that it is heresie to denie the Popes Inpremacie, or (as the kinge speaketh) that the Popes iudgment, *omni humana præsides cecatura*. Amongst them you shall see the auncient and worthie kinge Ethelred, so deuout to masse, as he would rather aduenture the losse of his armie, of his kingdome & life, than he would miss the hearinge of a whole Masse: And yet by his deuotion miraculously puttinge his enemies to flight. You shall see that wise Prince Henry the third to heare many Masses euery day, to kisse Preists handes at Masse time, and preferre the seinge (as he said) of his Sauour ther,

See in fra  
lib. 1. c. 21.

lib. 1. c. 33.

Henric. 2.  
led P.  
Alexanders  
horse.  
Henr. 3.  
sued to  
haue his  
Countrie  
accounted  
a nation  
that  
ovveth  
deuotion  
to the  
Church  
of Rome;  
lib. 1. cap.  
25. 26.

lib. 1. c. 16.

lib. 1. c. 23.

cap. 26.

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cap. 23.

And as  
many  
Queenes.

Lib. 2.  
sent Julian.  
cap. 10.

before the hearinge of the best preacher speaking of him. finallie to omitt many other euident testimonies heerafter rehearsed not onelie of their assured Romaine Religion, but also of ther zeale and feruour therin, fourteene of them euen in the two hundred yeares after the conuerſion of our Nation ſurrendred ther ſcepters, Crownes, and kingdomes, and became either Monkes at home, or trauelled in pilgrimage to Rome.

10. And were all theſe Archbiſhopps and their clergie, were all theſe kings and ther people blind? And hath time (to imitate Saint Auſtins wordes in the like caſe) ſo changed all things vpside downe, that light is accounted darknes and darknes light, that (to omitt very many others conſeſſed of Proteſtants to be profound diuines as you ſhall ſee hereafter) *S. Auſtin*, *S. Theodor*, *Lanfranke* and *S. Anſelme* who were the very lights of the land and of Chriſtendome alſo in ther time for learninge and vertue were blind, and *Cranmer*. *Parkar*. *Grindall* and *VVhitgift* (men of meane learninge and as litle vertue) did ſee? what in Gods name ſhould make any thinke ſo. for number we haue all moſt ſeauentie for fower, for continuance all moſt a thouſand yeares for fiftye; for learninge we haue profound knowledge euen

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euen by Protestantes confession against  
 meane skill; for vertue we haue famous  
 and confessed sanctitie against ordinarie,  
 if not vicious life. If therfore either  
 number, or time, or learninge helpe any  
 thinge to finde out Gods truth, our Ca-  
 tholique Archbishops are far more like  
 to see and espie it than the Protestant  
 Prelates: or if vertuous life moue God to  
 reueale his truth, surelie the Catholique  
 Archbishops are more like to know it  
 than the Protestants. And in the like sort  
 touching Princes, for two which Prote-  
 stants can produce, we can bring aboue  
 one hundred and twentie: for their child  
 of Nyne yeares old, and ther woman we  
 can produce aboue an hundred, mature,  
 graue, and wise men; who haue they in  
 valour comparable to our Kinge Egbert,  
 first authour of our English monarchie?  
 to Kinge *Alfred the great* vanquisher of the  
 daines, and deliuerer of his Countrie; to  
 our Kinge *VVilliam Conqueror* of England?  
 to our *Edward the first*, *Edward the third*,  
*Henric the first*, and many moe most valiant  
 and victorious Princes? whom in  
 magnanimitie haue they aunswerable to  
 our Kinge *Ethelstan*, to our Kinge *Edgar*,  
*King Canute*, Kinge *Richard Cœur de Lyon*,  
 and diuers others? who in largenes of  
 Dominion to our Kinge *Canute*, our

# EPISTLE.

Kinge Henery the second King Richard the first and others? who in learning to our Kinge Ethelwolf, Kinge Alfred the great, Kinge Henrie surnamed beuclarke & others? who in wisdom to Kinge Inas Kinge Alfred, Kinge VWilliam conquerour, Kinge Henry the first, second, fourth, and Seauenth? whom finallie haue they to compare for vertue and sanctitie with Kinge Ethelbert. Kinge Edmund, the two Edwards, Henrie the sixt and very many more?

11. And shall we thinke that one child and a woman in so thort time should espie that diuine truth which so many Princes in a thonsand yeares could not finde? That the infancie of a child and weaknes of a woman should discover that which the rare learninge, wisdom, and iudgement of so many graue Princes could not attayne vnto? That the fruitles life of a child, and the ordinarie, (if not farre worse) life of a woman should deserue of God to haue that reuealed vnto them, which the rare vertue and holynes of so many excellent Princes who preferred his seruice before their kingdomes, could not obtayne? what were this but in matter of religion and euerlastinge saluation to giue that iudgment and make that choyce which  
in no

# EPISTLE.

in no other matter we would do? for who is ther if it lay in daunger of leasng liuinges libertie or life would not make choice to follow rather seauentie then foywer, an hundred rather than two, men than children and women, and men of famous and confessed learninge wisdom and vertue than others of meane learninge and ordinarie (if not naughtie)liues? And will we when it is daunger of losse of soule and saluation make the contrarie choyce? what defence or excuse can we make of this proceedinge either before God or man? will we say it is prudence in monye matters and temporall affaires to follow many rather then few, men then children and women, learned wise and vertuous, before others lesse qualified, and not to trust to much to our owne iudgments; And can we thinke it prudence to obserue the contrarie course in matters of religion and eternall saluation? doth the matter so alter the case? Is prudence become contrarie to it selfe? or is Gods religion so against all reason wisdom and iudgment? Can we not become christians, but we must leaue to be reasoable men, admitt Christes faith, but we must banishe all reason discreation and wisdom? No surely.

12. I would

## EPISTLE.

Conquer-  
tion of our  
Nation to  
the Cath.  
faith pro-  
phetied of.

Boeth  
Histor.  
Stat. lib. 9.  
pag. 159.  
Bale Cent.  
1. cap. 61.

Causes  
of Catho-  
licks con-  
fidence  
for their  
faith.

12. I would to God protestantes would consider with what confidence and securitie of conscience we may aunswere and appeare before god at the latter day for our faith. For if any faith or beleife of Christianitie be laudable or excusable before God, surelie our is. Because we haue taken no new faith, but (to omitt all externall profes and keepe within the compasse of our nation) we retayne that faith of Christ, to which that our nation should be conuerted from ther Paganisme, was prophetied and foretold by holie men, as both Catholikes and Protestants record, that faith, which our forefathers and nation receaued aboue a thousand yeares agoe and from great learned and holie men, lawfullie sent, and rightlie ordered to preach it, which all christendome, then and euer since held, which the aduersaries of it then and now confesse to haue bene sufficient to saluation; and finallie which was contested by God by true and confessed miracles. And therfor we may confidently say to god in the day of iudgment, that if we were deceaued in our faith, vertue, learninge, lawfull mission, right order consent of Christedome, confession of aduersaries, heauenlie miracles, and consequentlie Gods owne testimonie haue deceaued vs

# EPISTLE.

ued vs, which is also gether impossible.  
 And contrariewise I would Protestants  
 would thinke with what feare they  
 must come to render account to God, for  
 forsakinge so auncient a faith and the  
 faith of their forefathers for so longtime,  
 which so great learninge, so much vertue  
 so lawfull mission, so right orders, such  
 consent of christendome, such acknow-  
 ledgment of aduersaries such diuine mira-  
 cles did comend vnto them, for a new  
 faith neuer hard of by their forefathers,  
 nor commended vnto them selues by  
 any of the forsaide titles, but rather dis-  
 commended by the contrarie; as com-  
 minge from an ignorant and vicious  
 man, neither lawfullie sent, nor rightlie  
 ordered, and which was contrary to the  
 faith of christendome, condemned by  
 all the cheifest aduersaries, and wholie  
 destitute of all miracles, or diuine tes-  
 timonye. Surelie if want of learninge, of  
 vertue, of lawfull mission, of right orders,  
 of consent of Christianitye, of confession  
 of aduersaries, of attestation from God;  
 Nay if ignorance, vnlawfull comminge,  
 naughtie orders, Doctrine condemned  
 of christendome and of the chifest ad-  
 uersaries, be like (as they are most like) to  
 deceaue, then surelie our Protestants be  
 deceaued.

Canse  
 of distrust  
 of Prote-  
 stants.



# EPISTLE.

13. Open therfor your eyes for Gods sake, my most deere Countrimen, and be not wilfully deceaued, for wilfull ignorance doth not excuse, but increase your fault before God. And consider that we exhort you not to a new religion, but to a most auncient, and as it is commonly tearmed *the old religion*; not to a strange religion but the religion of our owne Countrie, Prelates, and forefathers for almost a thousand yeares together; Not to an vntryed Religion, but that which hath bene tryed so many hundred yeares, and by which it is confessed of our aduersaries that diuers haue bene saued and are yet saued. Our first Christian forefathers had good reason to relinquish the Pagan superstition of their progenitors, and to imbrace the Christian Religion, which Saint Austin and his fellow labourers preached vnto them, because they saw it taught by great learned and vertuous men, to worke great pietie and godlines in them that imbraced it, and to be confirmed from God by assured miracles, such as Britons then and Protestantes now confesse to be true miracles. And we their children haue the same motiues, and besides the experience and approbation, of one thousand yeares continuance to abide and perseuer in the same religion,

See this  
proued.  
*lib. 1. cap. 4.*  
*s. 13. 13.*

# EPISTLE.

gion . But what cause alas had you my  
deare countrymen Protestants to forsake  
so auncient, so godlie a Religion of your  
forefathers, and embrace this new ? what  
excuse or colour of reason can you make  
of this your condemninge your Ancestors  
for blind , and their religion for follie ?  
Did you see their religion confuted by  
publicke disputatiō? No. Did you see yours  
defended by such rare learned men , as  
neuer were in England before ? No. Did  
you see it preached by such vertuous men  
as neuer England had before? No. Did you  
see it bringe forth such vertuous effects  
and holie life as neuer was the like before?  
No. Did you see it published by men that  
had better prooffe of ther commision and  
orders from God than any had heer to  
fore ? No. Did you heare it to be more  
approoued of the rest of Christendome  
than before ? No. Did you know it to be  
approoued for good of aduersaries more  
than the religion before ? No. Finallie did  
you see it confirmed by more certaine  
and true miracles than was the auncient  
Religion ? No. What reason then can you  
giue, either to men now or to God at the  
day of Iudgment, of your forsakinge your  
forefathers faith so grauelie, so aduisedlie  
and prudentlie embraced of them, and so  
long time continued, but a vayne pretence  
of Gods

See all  
this pro-  
ued. lib. 2.  
c. 6. 7. 8.  
13. 14.

## EPISTLE.

of Gods word wronglie vnderstoode, which euery Hereticke can and doth giue, and which when it is opposite (as it is heere) to true vertue, lawfull mission, right orders and vndoubted miracles, is (as is shewed before and shall more heerafter) but a vayne colour shew and shadowe of reason, much lesse able to defend your doinges either before men now or God at the latter day. I will heere make an eud, onclie requesting you for Gods sake to lay all passion aside whiles you reade this booke, but peruse it with as great diligence, and desire of your owne Good as I composed it, and presented it vnto you. And God who is the Authour of all truth, graunt that it worke that effect in you which him selfe desireth. farewell my most deare Countrymen this 6. of Ianuary. 1609.

T

TO

## TO THE READER.

**T**wo onelie meanes ( Gentle Reader ) hath  
 allmightie God giuen vs to be assured of truth.  
 The one by Science of euident truth which we  
 our selues do know . The other by Beleeefe of  
 euident authoritie of others , who in like manner  
 do know , and whose testimonie we haue no iust  
 cause to mistrust . And therfor as he who should  
 reiect euident reason , should both be vntreasonable  
 in fightinge against reason and iniurious both to  
 God and himselfe by refusinge a meane which  
 God hath giuen him to attayne to truth . So  
 likewise he who should reiect euident Authoritie  
 should both do against reason which biddeth him  
 giue credit to such authoritie , and be iniurious to  
 God and him selfe by casting away such a meane  
 as God gaue him to assure him selfe of such truth as  
 by himselfe he could not know , and finally should  
 be an enemy to humaine societie which cannot  
 stand vnles men do credit one another in thinges  
 wherein they haue no cause to distrust them for  
 what should we know of things past before our  
 time, or of thinges done out of our sight, if we would  
 not beleue such as were present and knew them,  
 and ether by word or writing haue reported  
 them to vs . How should we know such to be our  
 parents but by beleefe ? How should any matter be  
 tryed in Law but by beleefe of mens wordes or  
 writings, what familiaritie , humayne societie or  
 frendship could stand if we admytt not beleefe ?  
 VVherfor

Two  
 onely vva-  
 les to be  
 certaine.  
 Science,  
 Beleeef.

VVhy  
 good  
 authoritye  
 ought to  
 be bele-  
 ued.

VVherfor abbeir it be a fault to beleene vpon light  
or small testimonie (which kind of beleeuers the  
scripture tearmeth light of harts) as it is a fault to  
assent to any frivolous reason: yet contrariwise  
it is a greater fault not to giue credit to euident  
sufficient authoritie, as it is not to yeild to euident  
reason. For in beleuinge vpon weake authoritie we  
do but preiudice our selues, but in not beleeninge  
sufficient authoritie we hinder our selues from  
knowledge of truth, discredit our owne reportes to  
others, do against reason which as well bindeth vs  
to yeild to euident authoritie, as to euident reason,  
discredit our neighbors and cut in sunder the very  
sinowes of humane frendship and societie.

lib. de  
vtil. Cred.  
cap. 16.

Howe  
manie  
things  
vvhich  
are not in  
scripture  
are yet to  
be bele-  
ued.

VVherfor wel said S. Austin that though it  
be miserable to be deceaued by authority,  
yet most miserable it is not to be moued  
with authoritie. And most vnreasonably do  
some Ministers, say that they are not bound to  
beleue the great vertues or miracles of Sainis  
in times past, though neuer so authentically recor-  
ded because they be not in scripture. Indeed if we  
vrge them to beleue these thinges with diuine and  
christian faith they might haue some colourable  
excuse of such speech, because (as they say) all poyntes  
of christian faith are in scripture. But sith we  
vrge them onelie to giue humane beleefe to such  
matters, either they must shew some cause why the  
authority of such writers is not sufficient to  
giue humane credite vnto the thinges by them  
recorded, or they must reiect all humane autho-  
ritie

ritie, all mens wordes or writings, and beleue  
 nothinge but what either God hath written, or  
 them selues haue seene. for if Scripture must be  
 the onelie square of all our beleife both humane  
 and Dyuine, we must beleue nothing but what  
 God hath written, no not that such were our  
 parentes, that ther are Turkes Moores at any such  
 thinge as the Scripture mentioneth not. Or if we  
 admitt (as we must needes) that humane autho-  
 rity by either word or writinge may be sufficient  
 for vs to beleue thinges with humayne faith, as  
 vve beleue such to be our parentes, and the like,  
 vve must not thinke it reason to reiect a thinge,  
 because it is not in Scripture, but vve must all so  
 shew some reason, vvhv such authoritie as testi-  
 feth it, is not sufficient for a vvise man to giue  
 credit vnto: or els we must confesse our selues to  
 be vvillfull, to reiect sufficient authoritie vvithout,  
 yea against reason; to be in iurious to God and  
 our selues in reiecting a meane vvhich he hath  
 bestowed vpon vs, for to know truth; Inurious  
 to our neighbours in discreditinge them vvithout  
 cause; and finallie pernicious to all good frendshipp  
 and societie vvhich vvithout beleefe of humane  
 authoritie cannot stand. And to preuent Ministers  
 that they shall not delude the Reader by sayinge  
 that the authoritie vvhich I alleadge for vvhat I  
 say of Saint Austine and Luther is not sufficient, I  
 beseech him to consider that the Authors vvhich I  
 alleadge for vvhat I say of Luther are onelie Pro-  
 testantes, uch as by other Protestantes are greatlie

Inconue-  
 niences of  
 not bele-  
 uing mens  
 authoritie

Onely  
 Protestantes  
 alleddged  
 for vvhat  
 is said of  
 Luther.

commen-

commended. for albeit I might iustlie alleadge the testimonies of Catholiques against Luther as I shew heer after lib. 2. cap. 1. yet partellie to avoyd all caualls, but principallie because Protestantes testifie ywough against him, I omitt this aduantage. And the vviuessees vvhich I produce for vvhath I vwrite of S. Austm, are partellie the said Protestants, partely Catholikes, but such Catholiques as some of them are great Saintes, some great Clarke, some lyued vvhhen the thinges vvere done vvhich they vwrite, some vvere domesticall, some forrayne, and all vvere before this controuersie betvvene Protestants and Catholikes arose, and all are greatlie esteemed of Protestants as shall appeare in the Catalogue ensuinge, and finallie all are contested and approued in their testimonies of diuers Protestants as shall appeare heer after. Vvhich kind of testimonie I hope no indifferent man guided vvitb reason vwill account vsufficient. And for other obstinat persons who (as S. Hierome saith) are wount shutting their eyes to denie what they will not beleue, I wrot not this vvorke for as S. Austm aduiseeth vs vve should rather pray for these kind of men than reason vvhith them. But now let vs come to the Catalogue of the Catholike vwriters, and after of the Protestantes.

For  
vvhath  
Readers  
this booke  
is  
vwritten.

A CA-

# A CATALOGVE

## Of the cheife Catholike vvriters

Vpon whose testimonies the Authour relieth for  
what he writeth of Saint Austin.

A

**A**LVIN, liued in the eight age after Christ  
which was the second of the conuersion of  
our Nation to the Christian faith. He was scholler  
to S. Bede and Maister to the famous Emperor  
Charles the great of whom what high esteeme  
Protestants make, you may see. *Infra. lib. 1. cap. 12.*

B

**B**EDA, liued with in the first hundred yeares after  
the conuersion of our Nation and therefore might  
well learne the truth therof. How greatlie he is  
accounted of by Protestantes both for vertue and  
learninge, you may read. *lib. 1. cap. 12. cit. onelie*  
because his testimonie is that, vpon which I  
principallie relie in what I say of S. Austin. I  
would heere add what Godwin in the life of  
Tatwin Archbishop of Canterburie saith, that  
*His historie is the most auncient that England hath*  
*worthie of credit,* And that Cambden in Britan.  
*pag. 12. giueth him this testimonie that he is.*  
*Inter omnes nostros scriptores veritatis amicus*  
*amongst all our writers a friend of truth.* And what  
himselke hath in his Epistle to King Cealwulph  
to put (as he saith) *all that heare or read it out of*  
*doubt of the veritie therof, that vwhat he writeth*  
*of S. Austin and his fellowes he learned of Albinus*  
*a man (saith he) of great learninge, brought vp vnder*  
*S. Theodor Archbishop, and Adrian both men of*  
*great worship and learning, which thinges (saith*  
*he) the said Albinus knew partely by writings,*  
*partlye by tradition of Elders, and sent to me by*  
*Notbel-*



Bale.  
Cent. 2.  
cap. 8, cal-  
leth this  
Nothel-  
mus alear-  
ned and  
graue man

*Nothelmas*, who after was Archbishop of Can-  
terburie. Besides this the said Historie was appro-  
ued by the said King Cealwulph, and by all  
writers since, and is the verie fountayne of all our  
English Chronicles, whose credit depend vpon it.  
And therfor if it be reiected, all our auncient  
Chronicles may be contemned as fables, or  
vncertayne tales.

C

3

*CAPGRAVE*, lyued vnder King Henry the  
fixt. He was (saith Bale Centuria. 8. cap. 1.) Doctor  
of Diuinitie of Oxford, and Prouinciall of the Austin  
fryers, the cheife diuine and Philosopher of his tyme,  
of a cleare witt and utterance, he loued the Scriptu-  
res singularly, and commented the greatest part of  
the Bible, and was Confessour to Humfrey Duke of  
Glocester.

E

4

*EALRED* liued vnder King Henry the second.  
He was (saith Bale Cent. 2. cap. 99. famous for birth,  
for learning, and for innocent life. He in short time  
excelled all his fellowes in all ornaments of life, left  
no kind of learning vntouched, refused a Bishopprie  
the better to exercise vertue, and to preach the  
Gospell. He was an other Bernard, mild in disposition,  
pious in action, and most modest in Counsell, and was  
a godlie man, And in all kind of writing most like  
to Bernard. Thus Bale.

5

*ETHELWERDVS*, seemeth (saith Cambden in  
descrip. Brit. 100.) to haue bene great grand child  
to King Adulph, and liued about the yeare. 910.  
His booke was published by Protestants with  
Malmesburiensis and others. Sauill who published  
him, saith, he is to be commended for his nobilitie  
and antiquitie.

F.

6

*FLORENTIUS*, liued vnder King Henry the  
first. He was (saith Bale. Cent. 2. c. 66.) very lear-  
ned

ned both in diuine and humane literature, and  
gott great fame by his writing. He had (saith Bale)  
a wit apt for any things, and an excellent memorie,  
let no day passe wherin he did not some what for  
the honour of his Countrie, and calleth his Chro-  
nicle an excellent comment, which also is printed  
by Protestantes.

G

S. GREGORY, the great was the cheefe Au-  
thor next after God of the conuersion of our  
English Nation vnto Christianitie, and lyued  
eight yeares after he had sent S. Austin hither,  
and had heard of great fruit of his labours. He is  
one of the famous Doctors of the Church, and  
greatlie reuerenced of Protestantes as you may  
see infra. lib. 1. cap. 5.

GILDAS, surnamed the wise, a Britan, floris-  
hed about the yeare. 580. which was eighteen  
yeares before S. Austins comming hither. He  
was (saith Bale Cent. 1. cap. 66. out of Polidor)  
a most graue Author, hauinge well learnt liberall  
sciences, gaue him selfe vnhole to studie the Scriptu-  
res and led a most innocent life. This mans writ-  
tinges also haue bene published by Protestantes,  
and I produce his testimonie cheiflie to shew  
what was the Religion of the auncient Britons.

GEFFREY of Monmouth lyued vnder King  
Stephen. He was (saith Bale Cent. 2. cap. 86.) a  
Briton and learned both in verse and prose, and he  
highlie commendeth his diligence, and saith he  
excellently deserueth of his Countrie. Thus he and  
other Protestantes account of this Geffrey,  
which maketh me to alleadge his authoritie  
against them though Catholickes for the most  
part account him but a fabulous Authour, and  
his bookes be forbidden by the Councell of  
Trent, and Cambden Britan. pag. 8. calleth his  
historic, Ineptias, fooleries.

# H

10. HOWDEN lyued vnder kinge Iohn, *He vvas* (saith Bale Cent. 3. cap. 55) *of a noble race, and a famous Chronographer*. His historie was published by Savill, and dedicated to Queene Elizabeth, wher together with Huntington he is called *a very good and diligent Authour, and most true guide of the times past.*

11. HUNTINGTON, liued vnder King Stephen. *He vvas* (saith Bale cent. 2. cap. 82. out of Polidoro and Leland) *an excellent Historiographer, and approued Authour, and vvas* (saith he) *finely and learnedly.* He is accounted of Cambden in Britan. pag. 306. *an Authour prisca fidei.* Of Doctor Caius lib. de antiquit. Cantabr. pag. 64. *Summus Historicus.* And his histofy was publshed by Savill with the foresaid commendations. Fluyd in descript. Monæ calleth him *egregium Historicum.*

# I

12. INGVLPHVS, lyued in the time of the Conquest, & *is much desired* (saith Sauil who published him) *of very many, vwho desire to know our Antiquities.*

# M

13. MALMESBURIENSIS, lyued vnder Kinge Stephen, *He vvas* (saith Sauil who published him, in his epistle to Queene Elizabeth) *amongst the faithfull recorders of thinges done the cheefe, both for truth of Historie, and for Maturitie of iudgment, very learned, and hath comprised the historie of Seauen hundred yeares vwith such fidelitie and diligence, that he may seeme of all ours to haue bene the onelie Historiographer.* Camb. in Brit. pag. 514. calleth him. *Optimum Historicum.* *an excellent Historiographer.* Bale Cent. 2. cap. 73. saith playnelie he was *the most learned of his age in all kinde of good learning, and of singular vwith, diligence and industrie in searchinge all Antiquites, and compiled*

*compiled a fine and most excellent Historie.* And this man so highlie commended by Protestants is the Authour vpon whom next after S. Bede I relie, and the edition which I cite of his historie and of Huntington, Houeden, and Ingulph, is of Franckford Anno. 1601. in fol.

MARIANVS, liued at the time of the Conquest, He *was* (saith Bale Cent. 14. cap. 45.) *learned both in diuinitie and Humanitie*, and lyued all most thirtie yeares solitarie vwith admiration of all men and continually studied He is accounted an excellent Historiographer a singular Calculator, and a graue diuine, which titles saith he to this day all writers doe giue him. Thus Bale. Cambd. in Brit. pag. 321. calleth him an Historiographer. *Antique fidei.*

14

N.

NEVERIGENSIS, lyued vnder Kinge Iohn. He *was* (saith Bale Cent. 3. cap. 53.) *Doctor of diuinity* scarce let any howeuer passe without reading of learned lookes, and wrote a Historie vwith a cleare stile.

15

O.

OSBERNE, liued vnder Kinge William Conqueror. He *was* (saith Bale Cent. 2. cap. 54) *most familiar and inuward vwith Archbishop Lanfranke*, *was the excellentest Musycion of his tyme*, and had a florishing and eloquent stile.

16

OTTERBURNE, He wrote (saith Bale Cent. 7. cap. 75 out of Leland) *a historie sincerely*, though his cheefe studies were in Philosophy and Diuinitie.

17.

P.

PARIS, lyued vnder King Henry the third. He *was* (saith Bale Cent. 4. cap. 26.) *from his infancie brought vp in learning*, and continually at studie. And wrote a Historie

18.

i 3 from

from the conquest unto the thirtie fift yeare of the said King Henrie with most great diligence and fidelitie. And for his singular giftes both of bodie and minde was deere to that King, at whose commande he wrot his Actes. This authour is much esteemed by Protestants, because some times he inueigheth bitterly against some acts of the Pope of his time, and therfor was published by them, and greatly commended in the preface by the pretended Archbishop Parker, as it is thought.

W.

19

VVALSINGHAM, lyued vnder King Henry the Sixt. He was (saith Bale Cent. 7. cap. 88. out of Leland) *studious & diligent in Histories*. He is much commended by the Protestantes, who published him, in a Preface before his historie, who is thought to haue bene pret. Archbishop Parker.

20

VVESTMONASTERIENSIS, lyued vnder King Edward the first. He did (saith Bale Cent. 6. cap. 31.) *labour singularlie in writing, and was in all kind of learninge of his time very learned, and composed a Chronicle with notable paynes, which Bale tearmed an excellent and fruitfull worke*, and it hath bene printed by Protestants with great commendations. And in the arraignment of F. Garnet, he is called by a Protestant noble man a *witnes of best regard accordinge to the state of those times*. Thus many, thus auncient (to omitt the famous Baronius and other later writers also alleadged) & thus esteemed of Protestants themselves are the Authors whose testimonies I produce for what I say of S. Austin and his successors, and of our Kings, and our forefathers religion. VVhose testimonie whether Ministers admitt or refuse they are ouerthrowne. For if they admitt them they are clearlie condemned, and if they refuse them, they are contemned. For in matters of

of Antiquitie to refuse to be tryed by so many,  
so auncient, so indifferent writers, and so much  
commended by them selues, and to say, and that  
without testimonie of one equall writer to the  
contrarie, that they were all either deceaued or  
lyed, what other is it, than vtterlie to condemne  
them selues and their cause, as not able to abide  
the onelie triall, which can be made of auncient  
matters, that is by histories and auncient recor-  
des? will they not credit such histories as them  
selues iudge worthie of credit? will they not  
beleue such writers as them selues account  
especiall freinds of truth, of singular fidelitie,  
diligence, and indifferent and most excellent  
Historiographers? will they not follow them in  
matters of Antiquitie, whom them selues tearme  
the most *true guides of the times past*? What other  
thing were this than obstinatelie to refuse truth  
it selfe. But much more will this appeare when  
they shall be found not onelie to refuse our  
writers, though neuer so auncient and indifferent  
and eReemed of them selues, but euen their owne  
best writers or els be condemned. Let vs see  
therfor the Protestant writers whom we produce  
as witnesses in this triall of Religions.

## A CATHALOGVE Of the cheefe Protestāt vvriters

*On whose testimonies the Authour relieth for  
what he writeth of S. Austin and Luther.*

A.

ABBOTS, Doctor and Professour of Diuinitie,  
& now an earnest writer both against Cardinall  
Bellarmin, and Doctor Bishop.

B 113

2

**BALB**, Bishop of Ossorie in Ireland in King Edward the Sixt time, as him selfe writeth Cent. 8. cap. 100. and one of the first English Preachers of Protestantisme in time of King Henrie, for which both vnder him and after vnder Queene Marie he suffered as he saith much. As for his skill in Antiquities, he writeth of himselfe in his Epistle before his foureteeneth Centurie that he had *Antiquitatum penetralia, & incognitas orbis Historias*, and in the Epistle before the thirteenth Centurie that he had read the histories and Chronicles almost of all Antiquities. And how earnest a Protestant he was, appeareth both by his said sufferings, and also by his most spitefull kind of writinge against Catholiques, which is so great, as it seemeth malice did possesse the hart, tongue, and penn of that man, and himselfe is fayne to excuse it in his epistle to the Counte Palatin. Of the Authour of the daungerous positions he is reckoned amongst their learned men

Reinoldes  
in his  
Confer.  
Abbots de  
Antichristo

who in the beginning of Queene Elizabeths raygne Came out of Germanie and of other Protestants often times cited. The booke which I alledge of this man is his Centuries of the writeers of Britanie, edit. Basileæ. 1559. in fol.

3

**BILSON**, at this present the pretended Bishop of winchester, and well knowne for his writings both against Catholiques and Puritanes.

4

**CAIUS**, Doctor of Phisicke and halfe founder of Gonell and Caius Colledge in Cambridge. So well seene in Englishe Antiquities, as by an Oxonian Orator, he is tearmed *the Antiquarie*.

5

**CALVIN**, is more famous among Protestants than I need note him, and of such account amongst many as Doctor Couel saith his writings were made *almost the rule of Controuersies*.

CAMDEN, well knowne for his discription  
of Britanye, and tearmed of Protestants an  
*excellent Antiquarie* and greatlie commended of  
diuers in verses before his booke. The edition  
of his booke cited by me is Londini Anno. 1600.  
in quarto.

6

COWPER, pretended Bishop first of Lyncolne  
and after of Winchester, well knowne for his  
Dictionarie and his Chronicle.

7.

D

DAVNGEROVS Positioner, So I tearme the  
vnnamed Authour of a booke called *Davngerous*  
*Positions*, by some thought to be the worke of  
Doctor Bancrofte now pretended Bishop of  
Canterburie, by others of Doctor Sutchse.

8

F.

FOX, most famous amongst Protestants for his  
Acts & monuments of their Martyrs, which they  
haue so credited, as they haue set it in diuers of  
their Churches to be read of all. To omitt diuers  
high praises giuen to him, as you may see in the  
beginning of his booke. Ford vpon the Apo-  
calips calleth him *most holie father*. Doctor  
Abbots in his booke of Antichrist cap. 8. tear-  
meth him *a man of most famous memorie; a most*  
*grane, and most pious man, and plainlie a diuine*  
*man*. Bale Cent. 9. cap. 91. saith he was his  
Achates.

9

FULKE, Doctor of diuinitie and a great writer  
against Catholiques: whom I. B. alias Backster  
in taylor of two legged foxes. cap. 13. thus  
prayseth *profound fulke, whose truth and great*  
*travell the Church of God hath tryed, many a*  
*fox hast thou had in chase not able to abide*  
*thy hote pursuite*. Doctor Reynolds in his

10



preface before his Six Conclusions calleth him  
*a stout and faithfull souldier of Christ.*

G

- 11 GODWIN, now Subdeane of Excester, & sonne  
to Godwin prer. Bishope of Bathe, as himselfe  
saith in his Catalogue of Bishopes.

H

- 12 HOLINSHED, notorious for his great Chro-  
nicle, and most earnest against Catholikes as you  
may see by what he writeth of S. Austin.

- 13 HUMPHREY, Doctor of Deuinitie and the  
Queenes Reader therof in Oxford, whom I. B.  
loc. cit. thus comendeth *Humphrey of much reading  
in thy time past, was then a cheefe hunter of the  
Romish fox.* And Bale Cent. 9. cap. 93. highly  
commendeth him.

I

- 14 IWELL, so famous and knowne to Prote-  
stantes as I need say nothinge.

L

- 15 LUTHER, the father of Protestancie, and of  
what high account he is amongst Protestants you  
may see infra lib. 3. cap. 1.

R.

- 16 REYNOLDS, Doctor of Diuinitie who, saith  
I. B. loc. cit. *bath the old fox and his cubs in the  
chase.*

S.

- 17 STOW, well knowne for his Chronicle and  
others his writings of Antiquitie.

- 18 SUTCLIFFE, Doctor of Diuinitie and Deane of  
Excester, and a great writer against Catholikes.

- 19 SURVEYER, so I call the vnnamed Authour of  
the *Suruey of the pretended holie Discipline*, by  
some taken to be the worke of the said Doctor  
Sutcliffe, by others the worke of the Lord of  
Canterburie.

WHITA-

**WHITAKER**, Doctor and Professour of  
 Diuinitie, and a great writer against Catholiques,  
 whom I. B. loc. cit. calleth *vvorthis VWhitaker of  
 neuer dyinge fame*. Doctor Willet in his Tetra-  
 stylon pag. 9. tearmeth him *a vvorthie and learned  
 man*. pag. 10. *a godlie learned man*. Doctor Bucley  
 in his Apologie of religion pag. 84. *An excellent  
 man of blessed memorie*. These and thus esteemed  
 of Protestants are the Protestant writers, vpon  
 whose confession or testimonie I cheefly relie in  
 what I write of S. Austin and Luthet. Against  
 whose verdict no Protestant can iustlie take  
 exception either of ignorance, because they are  
 of the cheefest writers they haue, or for partia-  
 litie, for they were all most earnest Protestantes.  
 And therfor no Protestant can iustlie reiect their  
 testimonie as insufficient.

THE

THE BOOKES AND  
Chapters conteyned in this  
first parte of the prudentiall  
Ballance of Religion.

*First Booke or Scale in which the  
qualities of S. Austin and of his doctrine  
are set downe.*

1. **VV**hat Religion was in this land before  
the coming of S. Austin. Chap. 1.
2. That Saint Austin was the first preacher  
of the christian faith to our English Nation.  
Chap. 2.
3. That Saint Austin preaching tooke great  
effect in our Nation. Chap. 3.
4. That Saint Austin was a great Clarke and  
excellen Diuine. Chap. 4.
5. That Saint Austin was A great Saint.  
Chap. 5.
6. Certayne slanders against S. Austin disproued.  
Chap. 6.
7. That S. Austin was moued by holie motiues to  
come to preach to our Nation. Chap. 7.
8. That S. Austin was lawfully sent to preach to  
our Nation proued by diuers authorities.  
Chap. 8.
9. That S. Austin was lawfully sent hither to  
preach

preach proued by reason grounded in Scripture.  
Chap. 9.

- 10. That S. Austin was rightlie ordered to administer the word and sacramentes. Chap. 10.
11. That the faith which S. Austin preached was the vniuersall faith of Christendome in his time. Chap. 11.
12. That faith which S. Austin preached is confessed by the aduersaries to haue bene sufficient to saluation. Chap. 12.
13. That the faith which S. Austin preached was confirmed of him by true miracles. Chap. 13.
14. That the faith which S. Austin preached was the present Romaine Catholique faith proued by his Mayster and sender S. Gregory Chap. 14.
15. The same proued by S. Austins and his fellowes deedes and Doctrine. Chap. 15.
16. The same proued by the confession of learned Protestantes. Chap. 16.
17. The same proued by the faith of the English Church which he founded. Chap. 17.
18. That the faith of all the Archbishops of Canturburie from S. Austin to our time was Romaine Catholike proued by general Reasons. Chap. 18.
19. That the faith of euery Archbishop of Canturburie from S. Austin to the time of the Conquest was romane Catholique proued in particular. Chap. 19.
20. That the faith of euery Archbishop of Canturburie from the Conquest to our time was Romaine

maine Catholike proued in particular Ch. 20.

21. That the faith of all our Christian English  
Kinges from S. Austins time to King Henrie  
the eight was Romane Catholique, proued by  
generall reasons. Chap. 21.
22. Certayne obiections against the Catholique faith  
of our Auncient Kings answered. Chap. 22.
23. That the faith of all our Christian Kinges to the  
time of the Monarchie of England was Romane  
Catholique proued in particular. Chap. 23.
24. That the faith of all our Christian Kings  
from the Monarchie to the Conquest of England  
was Romane Catholike proued in particular.  
Chap. 24.
25. That the faith of all our Kings from the Con-  
quest to King Edward the third was Romane  
Catholique proued in particular. Chap. 25.
26. That the faith of all our Kings from King  
Edward the third, to Kinge Henrie the eight  
was Romane Catholique proued in particular.  
Chap. 26.

Epilogue or Conclusion.

## The second Booke or Scale

wherin the qualities of Luther, and  
his doctrine are set downe.

1. That Luther was the first Authour of the Pro-  
testants Religion. Chap. 1.
2. That VVicklef and his followers were no  
Protestantes. Chap. 2.

3. That

3. That the old auncient Britons were no Protestants. Chap. 3.
4. VVhen, wher, wherfor, and how Luther began Protestancie. Chap. 4.
5. How Protestancie spread so farr. Chap. 5.
6. VVhen, by whom, wherfor, and how Protestancie began in England. Chap. 6.
7. That Luther was but meanlie learned. Ch. 7.
8. That Luther was a vicious and naughtie man. Chap. 8.
9. That Luther was moved to preach Protestantisme with humane & noughtie motiues. Ch. 9.
10. That Luther was neuer sent or called to preach Protestantisme. Chap. 10.
11. That Luther was neuer ordered to preach the Protestants word; or administer their Sacramentes. Chap. 11.
12. That Luthers doctrine was contrarie to the vniuersall faith of Christendome at that time. Chap. 12.
13. That Luthers doctrine was neuer confessed by Catholiques to be sufficient to saluation. Ch. 13.
14. That Luther neuer confirmed his Doctrine by Miracles. Chap. 14.
15. That Luther hath had no succession or continuance of his Doctrine heere in England. Chap. 15.

The

**The third Booke in vvhich S.  
Austin and Luther and their Doctrines  
are weighed together, according  
to the forelaid qualities  
of them.**

1. **S**aint Austin and Luther weighed according to their learninge. Chap. 1.
2. S. Austin and Luther weighed according to their vertue or vice. Chap. 2.
3. S. Austin and Luther weighed according to their motiues of preachinge. Chap. 3.
4. S. Austin and Luther weighed according to their Mission or sendinge to preach. Chap. 4.
5. S. Austin and Luther weighed according to their orders of preachinge and administring the sacraments. Chap. 5.
6. S. Austin and Luther weighed according to the vniuersalitie or singularity of their Doctrine. Chap. 6.
7. S. Austin and Luther weighed according to their aduersaries allowance of their Doctrines. Chap. 7.
8. S. Austin and Luther weighed according to their Miracles. Chap. 8.
9. S. Austin and Luther weighed according to the succession and continuance of their Doctrines. Chap. 9.

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# THE FIRST<sup>I</sup> BOOKE OR SCALE,

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IN VVHICH

The qualities of S. Austin, and  
of his Doctrine are set  
dovvne.

THE FIRST CHAPTER.

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*What Religion was in this Land,  
before the comminge of  
S. Austin.*



HE ancient Inhabitans  
of this Iland, were the  
Britons, whome wee  
now call Welch-men.  
Amongst whome the  
faith of Christ was first  
planted by the glorious Apostles S.<sup>a</sup> Peter  
S.<sup>b</sup> Paul, S.<sup>c</sup> Symon, and the Apostolick  
men S.<sup>d</sup> Ioseph of Arimathia (who bu-  
ried our Saniour) and S.<sup>e</sup> Aristobulus, of  
whome S. Paul maketh mention in his

*a Metaph. in  
Sur. Iun.  
Cambd.  
descript.  
Brit. pa 52.  
Baron. an.  
58. p. 197.  
401.*

A

Epistle



*Thiod. l. 9*  
*de Graec.*  
*Sophron.*  
*Natal. A-*  
*post. Fortun-*  
*nat. Bale*  
*cent. 1. c. 16*  
*Cambd. in*  
*Britan. p.*  
*51.*  
*Nicep. l. 2.*  
*c. 40* *Doro-*  
*th. in Sy-*  
*nop.*  
*d D. Caius*  
*de antiq.*  
*Catabr.*  
*Capgrau. in*  
*Isf. Bale*  
*cent. 1. c. 22.*  
*vbi & citat*  
*Fleming.*  
*Serop. Po-*  
*lid. Geo.*  
*maorem*  
*Cambd. l.*  
*cib.*  
*eDoroth. in*  
*Synop.*  
*fCamb. pa.*  
*30 617.*  
*628. de Ba-*  
*ron.*  
*g D. Builey*  
*3. Reasars.*  
*vls p. 175.*  
*of Camb.*

Epistle to the Romans. All these, Prote-  
 stants grant to haue preached Christs  
 faith in this Iland, except Saint Peter; to  
 whome some of them will not haue this  
 Land so much behoulden. Which que-  
 stion, because it is besides my purpose, I  
 wil not stand to discusse. Onely I as-  
 sure the indifferent Reader, that S. Peters  
 preaching to the ancient Britons on the  
 one side is affirmed, both by Latin and  
 Greeke, by ancient and newe, by foraine  
 & domesticall, by Catholick writers (such  
 as Protestants them selues account *most*  
*excellent, learned and great Historiographers*) &  
 by Protestat Antiquaries, such as Protest-  
 ant Diuines terme *excellent Antiquaries,*  
*and excellent men*: And on the other side de-  
 nied by no one ancient writer, Greeke or  
 Latin, foraine or domesticall, Catholick or  
 other. And what better prooffe will wee  
 require to beleue a thing done so long  
 agoe, than the assertion of men so many,  
 learned, of such different ages, of such dif-  
 ferent contries, of such different religion,  
 who haue not ben gainesaid by any one an-  
 cient writer? To argue against such varie-  
 tie & grauitie of testimonies without any  
 anciēt writers testimony to the cōtrary, is  
 indeed rather to cauill (which is no mai-  
 stery to doe against such anciēt facts) than  
 to reason, & to shew a minde more auer-  
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ted from S. Peter and his Successors, than  
desirous of truth or honor of his Contrie.  
2. This faith thus planted amongst the  
Britons by the Apostles and Apostolick  
men, perished not after their departure,  
but remained, as Gildas c. 7. writeth *apud*  
*quosdam integrè, amongst some entire*, and about  
the yeare of our Lord 158. was meruail-  
lously increased, and confirmed by meanes  
of Pope Eleutherius, who sending hither  
at the request of Lucius then King of the  
Britons, his two Legats, S. Fugatius and  
S. Damian, the King, Queene, and almost  
all the people were baptized, and this  
Land was the first that publickly profes-  
sed the faith of Christ, and iustly deserved  
the title of *Primogenita Ecclesia*. For testimo-  
ny of this, we can produce not onely such  
variety, and weight of witnesses, as for  
the former, to wit<sup>a</sup> Latin, English, dome-  
stical, strangers, Catholick, and Protestants,  
but euen all our English histories, and in a  
maner all foraine writers, which intreate  
of these tymes. And finally, the letters  
patents of King Arthur alleaged by D.  
Caius a Protestant *lib. 1. de Antiq. Cantab.*  
where he saith, that all *know this to be true*,  
and Godwin in the life of S. Paulin, ad-  
deth, that *it can not be denied*. Wherby we  
may see the impudècy of a Minister, who  
is not ashamed without all testimony to

a English.  
Beda l. 1. c.  
4. Malmes.  
in fast. Etb-  
elver d. l. 1.  
Hunting li.  
1. Florent.  
an. 184.  
V Vestm. an.  
185 Sander.  
lib. de scrib.  
eland in  
Balap. 13.  
Welch.  
Galfra l. 4.  
c. 19. Non-  
nus hist.  
Land. ffra.  
King Ar-  
thur.  
Foraine.  
Damasus in  
Pont. Ado.  
Marian in  
Chron. Fla-  
mina in Eleu-  
ther Genab.  
Martin.  
Polon. Pon-  
tius Virun.  
Foliodor. Be-  
stius l. 9.  
hist. Barom.  
mart. Rom.  
26. Maij.  
Protestants  
Bale cen. 1.  
c. 22. 23. 29  
Camb. in  
Brit p. 51.  
& 628.  
Stow anno  
179 Holins  
p. 74. Cam

#### The Prudentiall Ballance

4.

*l. 1. de ant.  
Gedouin in  
S. Austin  
Bislon of a-  
beduence p.  
37. Cooper  
an. 130.  
Foxl. 1. p.  
31. l. 2 p.  
106. 107.  
D. Sutcliff.  
answer to  
3. Conuers.  
c. 2.*

the contrary, to deny this Conuerſion of Britany by the Popes meanes, and to ſay, that no authentick author auoucheth it : but that it is a fable, and ſeemeth to be deuifed by ſome fauourers of the Church of Rome. Which here in the beginning I note, to aduerſe the indifferent Reader, that he giue no beleefe to ſuch impudent fellowes deniall without any ſufficient witneſſe.

3. The Chriſtian faith thus receaued, the Britons kept not onely ſound, and vndeſiled from hereſies a long tyme, but quiet alſo from troubles, and perſecutions vntil the reign of Diocletian the Emperour, who began in the yeare of our Lord 286. & for ten yeares ſpace raiſed a more cruel perſecution againſt the Chriſtians, than euer had ben before : which paſſing into this Iland honored it with the glorie of many holy Martyrs, who conſtantly ſtood, and died in the confeſſion of their faith. Of whome cheefly are named Saint Alban, (whoſe miracles and martyrdom are largely ſet downe by S. Beda *lib. 1. c. 7.*) and Iulius, and Aaron. This ſtorme of perſecution being ouerblown, Conſtantine the Great, a Briton borne, receaued the Chriſtian faith, & exalted it in the whole Empire of Rome. In whoſe tyme aroſe the Arian hereſie, which running through the world, corrupted alſo this Iland, and ſhortly

*Gildas de  
occid. c. 7.  
Bed. l. 1. c. 4*

*Gildas c. 7.  
Bed. l. 1. c. 6*

*Gildas c. 8.*

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shortly after all manner of heresies flowed in, & was there receaued of the inhabitants, being men (as saith S. Gildas their Countryman) *euer delighted to heare new things, and stedfastly retainning nothing certain.* And for these heresies, and other vices were the Britons plagued by God with extreme famin, wonderful pestilence, in so much as the quick were not sufficient to bury the dead, and with most cruel, & bloody warre of the Picts and Scotts, as yow may read in Gildas, and in Beda *lib. 1. c. 12. & 14.* But for the accomplishmēt of their iniquities, after all this, they admitted the Pelagian heresie, which hastned their desolation, and almost vtter destruction brought sone after vpon them by the Saxons, or English. For as S. Beda saith *lib. 1. c. 17. a few yeares before the cōming of the Saxons into this Land* (which saith he *lib. 1. c. 15. was in the yeare of our Lord 429.*) *the Pelagian heresies were brought in.* But of this heresie the Land was after rid by the disputation and miracles, first of S. German and Lupus sent by Pope Celestinus *anno 429.* & after by the same S. German and Seuerus *anno 435. ex Baronio.*

Heresies enter into England.

Heresie bane of a Country.

See S. Bed. l. 1. c. 17. & seq.

4. After this tyme in this place the faith long tyme (saith S. Beda *lib. 1. c. 21.*) remained sound and vndefiled. But at last, in all, or most of the Britons it was corrupted

A 3 by

The Britons  
error a-  
bout Eas-  
ter far dif-  
ferēt from  
the Quar-  
tadecimāns  
See Enſab.  
5. liſt c. 24.  
25. Auſtin  
ſer. 29 Epi-  
ph har 50.  
Theod li. 3.  
de haroſ.

¶ Wherein  
the Britons  
erred tou-  
ching Ea-  
ſter.

Enſab. 22.

by an erroneous opinion about the tyme of keeping Eaſter, which was not (as Beda well quoteth *lib. 3. c. 4.*) the error of the Iewes, or Quartadeciman hereticks. For the Quartadecimans alwayes kept their Eaſter on one ſet day of the moone, to wit on the 15. day after the equinoctial, and regarded no ſet day of the weeke. The Britons contrary wiſe celebrated their Eaſter alwayes on one ſet day in the weeke, to wit on Sunday, as Catholicks doe, and obſerved not any ſet day of the moone, as the Quartadecimans did. The onely differēce betwene them & Catholicks was, that whereas Catholicks according to the appointemēt of the Cōncel of Nice kept their Eaſter on the Sōday from the 15. day of the moone to the 21. the Britons kept it on the Sunday from the 14. of the moone to the 20. and ſo they both included one whole day within the cōpas of celebrating Eaſter, to wit the 14. day of the moone, which neither Iew nor Chriſtian els included, and excluded the 21. day, which the law expreſſy commanded. Which proceeded of mere ignorance in them. For as S. Beda ſaith *lib. 3. c. 4.* They knew as Chriſtian men doe, that the Reſurrection of our Lord ought alwayes to be celebrated on Sunday, but as ignorant men (in that point) they had not learned, when that Sunday ſhould come.  
Because

Because (as S. Wilfrid in S. Beda li. 3. c. 25. said) no cunning Calculator of tymes or Astro-  
nomer had come to them.

Herby it appeareth how fondly some Ministers haue inferred that the Britons, because of this error in keeping Easter, learned their faith of the Asian Churches, where the Quartadecimans were. Both because the Britons error was not the Quartadecimans error, but much different; as also because the Britons in Constantins tyme (when Religion began first to flourish) agreed with the Roman vse of celebrating Easter, as testifieth the said Constantin their Countrey man, who in Euseb. lib. 3. de vita Constantini, c. 8. witnesseth that the same keeping of Easter was obserued in the City of Rome in Italie, Africk, Egypt, Spaine, France, Britannie, Lybia, and all Greece, in the Diocesse of Asia, and Pontus, and finally in Cilicia, Vnâ & consentiente sententiâ, with one vniforme consent. Moreouer because as S. Beda li. 1. c. 11. saith, that after the forsaied expulsion of the Pelagian heresie, the Britons kept the faith, sounde and vndefiled, which he neuer would then haue said, if then they had held their error of Easter, because this error he vitterly detested, as him self saith lib. 3. c. 16. and lib. 2. c. 19. calleth it Heresie. And finally B. Colman pleading in England for the Britons obseruation of

A 4

Easter,

Magd. cent.  
2. c. 2.  
Fox p. 95.  
The Britons  
error came  
not from  
Asia.

1.

2.

3.

vvhe the  
Britons er-  
ror rose.

5.

Pope Iohn  
4. in Bed. l.  
2. c. 9. ascri-  
butes it to  
ignorance.  
VVhence  
it arose.

Easter, and alleading therto the antiqui-  
tie of his Countrymen, ascendeth no hi-  
gher than Abbot Columba, who came  
out of Ireland into Britanie, but *anno* 563.  
as Beda saith *lib. 3. c. 4.* which was 33.  
yeares before S. Austins comming hither,  
and dyed as Sigebert in Chron. and Bale  
write *anno* 598. that is, two yeares after  
S. Austins entrance here. Nether did he  
euer auouch that the Britons, or Scotts  
had ben taught that costom of the Asians,  
but gathered it themselues by misunder-  
standing S. Anatholius his writings, and  
by imagining that S. Iohn Euangelist kept  
it so, wherof nether was true, as S. Wil-  
frid prooued to his face, in Beda *lib. 3. c. 25.*  
The author therfore of this error among  
the Britons was no Asian, but their owne  
ignorance (through *rude simplicitie*, as Saint  
Wilfrid saith) of true calculation of fin-  
ding the true tyme of Easter. And the  
tyme when this ignorance tooke effect  
(as it apeareth by S. Beda's forsaide words  
*lib. 1. c. 11.*) was not long before S. Austins  
comming. And for Scotland, Beda *lib. 2.*  
*cap. 29.* writeth that by the letters of Pope  
Iohn 4. written in the yeare 638. or as  
Baron. saith, 639. to the Scotts, it appea-  
reth plainly, that at that tyme this heresie was but  
a litle before risen in Scotland, and that not all the  
Contrie, but certain of them onely were infected  
ther-

therwith. Which also appeareth by S. Gregory lib. 9. epist. 61. which he writeth to *Quirinus & ceteris in Hibernia Episcopis Catholicis*. But as for the Britons it seemeth by Saint Beda lib. 2. cap. 2. that they were generally all infected with this error, when S. Austin entred this land. And as for the rest of this Kingdom where the English dwelt they (as both Welch & English Historiographers agree) *pagana superstitione cacati &c. blinded in Heathenish superstition they had extinguished all Christianity in that parte of the Land where they dwelt*. And as S. Beda writeth lib. 2. c. 1. were all then Pagans and had ben euer vntill that tyme bondslaves of Idols. This was the lamentable estate of England and Wales before S. Austin came, miserably opprest, partly with heresy, partly with infidelity.

*Galfrid monum. li. 11. c. 12.*

*VVestman.*

*an. 596.*

*Godwin*

*Catalog. of*

*Bisheps, 10*

*S. Paulin.*

*Miserable estate of Britany before S. Austins coming.*

CHA-



## CHAP. II.

*That S. Austin was the first Preacher of the Christian Faith to our English Nation.*

*Sigeb. Chro.  
saib. an.  
431. Mal-  
mesb l. 1.  
an. 449.  
Bal. cent. 3.  
s. 43. an.  
448 Cābd.  
in Brit an.  
450.  
Vñe our  
English  
nation  
entred  
this land.*

*Galfrid  
Mon l. 17.  
c. 11.  
Godwin in  
vit. Paulin.*

**T**HAT our English Nation came hither out of Germanie, being sent for of the Britons to ayde them against the Scotts, and Picts, all Historiographers agree, but they disagree somewhat about the tyme. For some write that it was in the yeare of Christ 449. but S. Beda *lib. 1. c. 15.* saith that it was in the yeare 449. and later indeede it could not be. Because at S. Germans first comming hither (which was in the yeare 429. as S. Prosper who then liued recordeth) the Saxons (as S. Beda *lib. 1. c. 20.* affirmeth) waged war with the Britons. For being Pagans, and ignorant of God, and seeing the Land fruitfull, and the Britons feeble, they measured right by might, and turned their wepons against the silly Britōs, whome they partly killed, partly droue ouer seas or into those hilly places, which now are called Wales. And in this parte of the Land, which they possessed, extinguished (as both English

glifh and Welch writers record) all Chri-  
 tianitie, and continewed in their Paga-  
 nisme, which they brought with them,  
 for the fpace almoft of 200. yeares, til (as  
 S. Beda lib. 2. c. 1. and others record) S.  
 Gregory feeing certaine English youths  
 fould for flaves in Rome, and learning of  
 them that their nation was Heathen, got  
 leaue of the Pope (being then him felfe a  
 Monke) to come to preach to them: but  
 was recalled at the importunitie of the  
 Romans: yet him felfe being after made Po-  
 pe (and as S. Beda speaketh *high Bishop ouer  
 the whole world*) did in the yeare 596 fend  
 hither S. Austin, and his cōpany to preach  
 Chrifts faith vnto them. Which truth,  
 that S. Austin was the firft preacher of  
 Chriftian faith vnto our English Nation  
 here in England, hath bene alwaies hi-  
 therto as vndoubted, as it is euident, and  
 manifef. But now becaufe D. Sutclif in  
 his Subuerfion of the three Conuerfions,  
 c. 3. hath called it in queftion, and is de-  
 firous rather to giue the glorie to a French  
 man and woman, to Queene Bertha, and  
 Bishop Luidhard, who were then in  
 England, or to captiue Britons, whome  
 he fuppoſeth to haue liued amongst the  
 English, than to S. Austin, I will prooue it  
 by as many proofes as can be defired for  
 the beleefe of any ancient thing.

Vpō vvhāt  
 occaſion  
 S. Gregory  
 ſent S. Au-  
 ſtin hither

S. Auſtin  
 the firſt  
 preacher  
 of Chriſti-  
 anity vn-  
 to our na-  
 tion.

S. Gre-

S. Grego.  
37.

2. S. Gregory himself, who sent S. Austin, writing *lib. 7. Epist. 30.* to Eulogius Patriarch of Alexandria, saith thus: *VVhiles the English Nation dwelling in a corner of the worlde, remained til now infidel in the worship of wood and stones, by the help of your prayer it seemed good to me, God being the Author, to send a Monk of my monastery to preach to them.* The same he testifieth *lib. 27. Moral. c. 8.* and in diuers letters *lib. 9. Epi. 52. 56. 59,* and in S. Beda *lib. 1. c. 27. 29. 30. 31. 32.* which for breuitie I omit. And the same witnesseth diuers other Popes as Boniface, Honorius, Vitalian, Sergius, Gregorius and Formosus, wherof some were aliuie in S. Austins tyme, and others liued not long after, whose letters are extant in Malmesb. *lib. 2. Pont. Ang. pag. 208. pag. 209.* Likwise S. Laurence, S. Melit, S. Iustus, three companions of S. Austin, in their publick letters to the Scotts in S. Beda *lib. 2. c. 4.* write, that the English, to whome they were sent to preach the word of God, were *Paynim people, and beathen men.* In like maner the English youths before mentioned being asked of S. Gregory, whether they were Christiãs or no, answered (as testifyeth Ethelwerd an ancient Historiographer of the bloodroyal of England) *No: nor as yet hath any preached this vnto vs.* And the merchants added *ex Beda lib. 2. c. 1.* that they were all Paynims. And the

S. Austins  
compani-  
ons.

English-  
men,

The mer-  
chants.

the very Epitaph set vpon Saint Austins tombe after his death testifieth, that he conuerted King Ethelbert and his Realme from the worshipping of Idolls to the faith of Christ, in Beda lib. 2. c. 3. Thus yow se both priuat and publick, both foraine and domestical testimonies, euen of that tyme when S. Austin liued, contest, that before his coming our English Nation was Heathen. wherto I wil add a few witnesses in the ages after, that the reader may be assured how vndoubted a truth this hath ben hertofore.

S. Austins  
epitaph.

3. S. Beda who liued within 80. yeares after S. Austin saith plainly lib. 2. c. 1. that our Nation had ben euer to that time the bondslau of Idols. And Alcuin his scholler, but maister to Charles the Great in Malmesb. lib. 1. Pont. Ang. pag. 199. & 1. Reg. c. 14. calleth S. Austin our First Teacher, and Canterbury the First Seat of faith. King Kenulph, who liued within 200. yeares after S. Austin, writing letters to Pope Leo 3. in his own name, & in the name of the Bishops, Dukes and all the Nobility of his Realme, confesseth, that from Rome Nobis Fidei veritas innotuit, and that, that Sea imbued his Nation rudimentis fidei. King Withlaf in his Charter in Ingulph. pag. 858. calleth S. Austin the Apostle of our Nation. Odo Archbishop of Canterbury, writing about

S. Beda.

Alcuin.

King Kenulph.

K. Withlaf.

Odo.

800.

Two English Synods.

Protestants confesse S. Austin to haue ben our first preacher. Fox.

Holinshead.

800. yeares agoe to his Suffragans, saith that from the Sea of Canterbury, *Augustini & aliorum studiis Religio Christianitatis primum cunctis finibus Anglorum innotuit.* And in a Synod held in the yeare 747. of all the Bishops of England in presence of the King, and Nobles, S. Austin is called *Pater noster*, and in honour of him they were wont to keepe his day most solemnly. And in an other Synod held about 500. yeares since, Lanfranc Archbishop of Cāterbury saith: *Quis nesciat quod à Cantia manauit Christi credulitas in ceteras omnes Anglia Ecclesias.* Superfluous it were to add to these the testimonies of such as haue lyued since, both foraine and domesticall historiographers, who all deliuer this for as certain a truth as can be. Onely for the confusion of Sutclif and such as he, I will add the confession of some Protestants. Fox in his Acts and Monuments lib. 4. pag. 172. *The Saxons ouercomming the Land deuided them selues into seuen Kingdoms: And so being Infidells, and Pagans continued til the time that Gregory, being Bishop of Rome sent Austin to preach vnto them.* The like he hath lib. 2. pag. 110. 115. and in his Protestat: pag. 9. Holinshead in descript. of Britany lib. 11. c. 7. *Austin was sent by Gregory to preach to English men the word of God, who were yet blinde in Pagan superstition.* And an. 596. Gregory sent Austin into this Ile to preach

to preach the Christian faith vnto the English-Saxons, which Nation as yet had not receaued the gospel. Godwin in the life of S. Austin: The Saxons not onely expelled Christian Religion, but the followers of the same into a corner of this Island. And our Contrie being in a maner all growne ouer with Paganisme, for ther was no publick allowance of Christian Religion any where, but in VValles, It pleased God to giue this occasion of replating the same here again. And telleth, how Saint Gregory seeing English boies sold at Rome, was moued to send Preachers. And in the life of S. Paulin: VVhen the Saxons had gotten possession of this Realme, the Britons that were the ould Inhabitants being driuen into a corner therof; The rest was without any knowledg, or inckling (Note) of the Gospel. And Cambd. in descript. Brit. pag. 104. Writeth, that S. Austin hauing rooted out the Monsters of Heathenish superstition, ingrafting Christ in English mens mindes with most happie successe conuerted them to the faith. Who will see more Protestants, may read Bale cent. 1. c. 73. cent. 13. c. 1. Whitaker contr. Dur. pag. 394. Fulk 1. Cor. 4. Cooper Chron. an. 599. Stow 596.

4. Now let vs see what Sutchifcan say against this so confessed a truth. For sooth that the English had notice of the Christian Religio before S. Austin his cōming, because some Britons liued amongst them,

Godwin.

The English without any inckling of the gospel before S. Austin.

Cambden

them, and also because King Ethelberts wife Bertha was a Christian, and had a Christian Bishop with her named Luidhard. Are not these (think wee) sounde reasons to wraastle withal against such vniform consent both of his owne, and our writers? As if we denyed that the English had any notice of Christianity before S. Austins coming, but such it was as the great Turk hath without any beleefe, or liking therof. And as for the Britons they were so far from preaching of their owne accord, as by no persuation, entreaty, or threatful prophesie of Saint Austin they could be brought to do it, as testifieth S. Beda *lib. 2. c. 2.* and Galfrid *lib. 11. cap. 12.* Besides that as Bale writeth *cent. 1. c. 7.* & Boeth. *hist. Scot. lib. 9. pag. 171.* *Aspernabantur Angli dogmata Britanorum.* The English (for the hatred of the men) despised the Religion of the Britons. And concerning the English Queene, she was no English but a French woman, and before S. Austins comming she had neglected to persuade her husban as S. Gregory *lib. 9. Epi. 59.* testifieth, who rebuketh her therefore. And her Bishop was not sent to preach to the English, but as Beda saith *lib. 1. c. 25.* to assist her, and help her in her faith. Nether doth he make any mention of this Bishops preaching to our Nation. And for other

Britons refused to preach to the English.

Q. Bertha neglected to persuade King Ethelbert to the faith.

Other nations neglected vs, and onely Rome helpeth.

other Nations about vs S. Gregory lib. 5. Epist. 59. writeth that he heard that the English would willingly be come Christians. *Sed Sacerdotes qui in vicino sunt Pastorem erga eos Curam nō habere:* but that the Priests about them tooke no care of them. Be it therfor certaine that the first that preached Christian faith to our English Nation was S. Austin, whome therfor Pope Honorius *lit. ad Regem Edwin. apud Bedam lib. 2. c. 17.* King Withlaf as we heard before, and catholic English writers, and some Protestants also as Cambden *Descript. Britan. pag. 515. and 178. Bale cent. 13. c. 7. cent. 14. c. 13.* call the *Apostle of England*. Nether ought Sutclif or others to be offended with this title, because wee call not him absolutely an Apostle, or Apostle of the whole world as the 12. were, who were sent in *Vniuersum mundum*, but with this restriction of *England*. So S. Paul called Epaphroditus the Apostle of the Philippians, *Philip. 2.* and Protestants call Tindal and Latimer Apostles of England, as yow may see in Bale *cent. 8. c. 72. 85.*

and Fox.

Hovv S. Austin is our Apostle.

Matw. l. 1. Hist. c. 2. Godwin in his. Augustin. Helmsford Chro. an. 602.

Apologie for oath of allegiance p. 92. 93. Iohns description. Britan.



## CHAP. III.

*That S. Austin and his fellowes preaching tooke great effect in our English Nation.*

Ministers  
vngnatuſ  
Saxeliſ lib.  
ait. c. 3.

Kingdom  
of Kent  
conuerted  
by S.  
Austin.

Epitaph,  
of S.  
Austin  
ſaith he  
conuerted  
this Kings  
people.

**B**Ecause some Ministers albeit they can not deny but S. Austin preached the faith of Christ here in England, yet will extenuatt his benefit as much as they can, & say that onely a few Saxons were behoulding vnto him, and that nether Austin nor Gregory deserued any great praise for the conuersion of the Saxons, or English. I will breefly touch what great good he and his fellowes here did. First therfor him self, though (through the excessiue paines which he tooke) he liued but a short time: yet did he conuert Ethelbert King of Kent, whose dominion reached vnto Humber, & many of his people as S. Beda witnesseth lib. 1. c. 26. and christened at one tyme ten thousand as Saint Gregory lib. 7. Epi. 30. Fox Acts pag. 119. Cambden in Britan. p. 105. and others do testifie. Fox. p. 116. addeth, that he conuerted innumerable. And pag. 118. Baptized a great parte. And Godwin in vit. Aug. saith, he conuerted all the said Kings people. Besides this

this he sent S. Mellit to London, where he converted Sebrer King of Essex. And after he had gained (saith Malmesb. 2. part. histor. p. 250) Kent to Christ, trauielled through-out all the rest of the English Provinces, so far as the Kingdom of Ethelbert reached. Yet Fox Acts p. 119. and Cambden lib. cit. say, that he passed beyond the dominion of King Ethelbert, and christened many thousands in the riuer Swale. And this trauiel he tooke (saith Capgrau in his life) on foote, and for the most parte barefoote, and had great knobbs on his knees with continual kneeling in prayer. Besides in his tyme he procured the erecting of the Archbishopsrick of Canterbury, and the Bishopsrick of London, and Rochester, & the foundations of the Monasteries of the Austins in Canterbury, Westminster in London, Ely in Cambridghier, and Cernel in Dorsethier. And as S. Beda lib. 2. c. 4. Laied the foundation of our Church well and strongly. And not content to labor thus for the cōuersion of English mé, endeuored also to reduce the Britons to the right faith, and tooketherin (saith Godwin) much paines. Gathered (as yow may see in Beda lib. 2. c. 2.) two meetings of their Diuines, & conuincd their error both by disputation and miracles. Whereby wee may see that all parts of England both South, West, East, North, and Wales

S. Austin trauielleth through almost all England.

Christened ten thousands at once. Trauielleth barefoote.

Erecteth Archb. Bishopsricks and monast. Beda l. 1. c. 2. 16. 33. li. 2. c. 3. Capgr. in vit. Augustini.

Cambden in Brit p. 173. 433. 490. Ealred in vit. Edwardi. Laborieth to reduce the Britons.

All partes of England beholden to S. Austin.

The la-  
bores of  
S. Austins  
fellowes.  
S. Lau-  
rence.

to are greatly behoulden to Saint Austine

2. After Saint Austins death ( which was as some write about ten yeares after his cōming hither) S. Laurence his fellow laborer, and ſucceſſor, conuerted Edbald ſecōd Chriſtian King of Kent. And taught the Papiſts faith (ſaith Bale *cent. 13. c. 2.*) *almoſt in all the dominions of the Engliſh men.* And beſides wrote letters which are extant in Beda *lib. 2. c. 4.* to the Scottiſh, and Iriſh people who were entangled in the Britons error. And as Bale writeth *cent. 1. c. 74.* held a Coucell with the ſor that purpoſe in the Ile of Man. Yea as Capgrauē hath in his life, he went to Scotland, and there conuerted Tenan Archbiſhop of Ireland to the true obſeruation of Eaſter. S. Iuſtus alſo another fellow worker, and ſucceſſor of S. Auſtin, conuerted ſo many, as Pope Boniface in Beda *lib. 2. c. 8.* writeth to him thus, *you may ſhew whole Contries plentiſfullie multiplied in the faith by you.* And both of him, and S. Mellit his Predeceſſor S. Beda *lib. 2. c. 7.* giueth this teſtimony, *they ruled, & gouerned the Engliſh Church with great labor, and diligence.* Finally S. Paulin another of S. Auſtins fellow laborers, and firſt Archbiſhop of York, conuerted, and baptizēd Edwin King of the North parte of England, and by conqueſt ouer England, Wales and the Hebrides Iles, with all

the

the nobility (saith Beda lib. 2. c. 14.) of his Coun-  
trie and most parte of the common people. And,  
as he addeth c. 17. all his subiects of the Northern  
parts. And such paines herein S. Paulin  
rooke, that as S. Beda saith c. 14. cit. he  
stayed in one place 36. dayes togeather  
from morning to euening, instructing  
and baptizing the people. And by meanes  
of King Edwin was also Redwald King  
of Est-england and for a while the poten-  
test King of England, conuerted and  
Christened, and also his sonne Carpwald.  
Finally to conclude by Saint Austin and  
his fellow laborers were six English  
Kings conuerted from Paganisme to  
Christs faith, to wit, Ethelbert, Sebert,  
Edwald, Edwin, Redwald, Carpwald. A-  
mongst whome Ethelbert, Edwin, and  
Redwald were the most puissant Kings  
of their tyme. And of the 7. Kingdoms  
which then were, they conuerted foure  
viz. the Kingdom of Kent, Kingdom of  
Est-Saxons, Est-angles and the Kingdom  
of the North, and preached, and founded  
Churches in the fifth Kingdom of Mercia  
at Lincoln, & in the sixth of Westsaxons at  
Cernel in Dorsethier. Founded the two  
Archbishopsricks of Canterbury, & York,  
and the Bishopsricks of London, and Ro-  
chester, erected the Cathedral Churches  
of Canterbury, Rochester, London, Lin-

S. Austin  
& his fel-  
lowes  
conuerted  
six English  
Kings, and  
foure  
Kingdōs.

Beda lib. 3.  
c. 16.  
Cantab. p.  
178.  
Founded  
two  
Archb.  
two Bis-  
hop. five  
Cathedral  
Churches.  
six mona-  
sties.

B 3 coln,

*Beda sup.**Cambd. p.*

490.

*Cappian in**Augustino**Enrad in**Edwards.*

English.

Scottish

Welch, I-

rish great-

ly bound

to S. Au-

stin and

his fello-

wes.

D. VVhi-  
tak. more  
gratefull  
than Sut-  
clif.

coln, and York, and the Collegiat Church in Southwel. Began the monasteries of the Austins, and Christs Church in Canterbury, of Westminster in London, of Ely in Cābridghier, of Cernel in Dorsethier. Wherby it appeareth that not onely a few Saxons (as Sutclif speaketh) but the whole nations of English, Scottish, Welch and Irish were infinitely behouldē to Saint Austin, and his fellowes, for leauing their Contrie, for comming so far a iorney as is from Rome, for venturing into a barbarous, and vnknown Contry as ours then was, for hazarding their liues among fierse, and sauage people, for recalling so many Kings, and Kingdoms from Paganisme to Christianitie, for laboring so much to reduce Hereticks, for erecting so many Episcopal Sees, and Monasteries, and finally for spending their liues here among vs. And if any parte of this land tooke no great commoditie by them, it was not to be attributed to them, but to the peoples owne negligence, and obstinacy. Wherfor D. Whitaker as far more gratfull than Sutclif *lib. 5. cont Dur. pag. 394.* speaking of our conuersion by S. Gregory meanes, saith: *That he did vs a great benefir we will alwaies gratefully remember.* And now hauing shewed that S. Austin. was the first Preacher of Christs faith to our Nation

tion in England, let vs see what qualities he had fit for so high a function to wit what learning and vertue.

## CHAP. III.

*That Saint Austin was a great Clerk  
and excellent Divine.*

SOME Ministers are so spitefull against S. Austin our Apostle, as they seeke all occasions they can to dishonor him. Where ypon Bale cent. 13. c. 1. saith he was ignorant in holy scriptures, and the questions which he sent to S. Gregory and are extant in S. Beda lib. v. c. 27. were most vnfauorie and voide of all knowledg of the Gospel, and law of God. But no maruell if he, and suchlike condemne S. Austin as vnlearned, who dare condemne the gloriouslest lights of Christianitie, the greatest Doctors of Gods Church of blindnes, and ignorance. But how great a Clerk S. Austin was, though we had no euident testimony, we might our selues gather by many waies. For as touching his wit, and capacitie of learning, it may suffice that he was an Italian, and Roman, whome in wit we know to excell. The place where he studied

Argumēts  
of S. Au-  
stins great  
learning.

His wit.

## 24 The prudenſiall Ballance

His place  
of ſtudie.

His Mai-  
ſter.

His ſchoole  
fellowes.

His ende-  
uour.

His profit.

died was Rome, where at that tyme as Ioan. Diacon. *in vit. Gregor. lib. 2. c. 13. Rerum ſapientiã cū ſeptem artibus floruit.* His Maiſter was S. Gregory himſelf, one of the foure Doctours of the Church, as witneſſe S. Beda *Epi. ad Ceolwolph Regem, Ethelwerd lib. 2. c. 1. Malmesb. lib. 1. Pont. p. 195.* Amongſt his ſchole-fellowes one was (as it ſeemeth) that great Doctour of Spaine S. Iſidore. For as Genebr. and Sigebert *in Chron.* do write, he was ſcholer to Saint Gregory. And for S. Auſtins indeuor to attaine to learning, for prooſe therof it may ſuffice that he was a Monk of Saint Gregoreis owne Monaftery, where men were not (doubtles) ſuffered to looſe their tyme, brought vp there vnder regular diſcipline, and at laſt made *Præpoſitum eiusdem Monafterij, Superior of the ſame Monaftery.* All which teſtifieth S. Gregory himſelf *lib. 7. Epi. 30. 112. and lib. 2. c. 13. and S. Beda, lib. 1. c. 27.* And finally for his profit in learning, it may ſuffice that it appeareth by the choice made of him among ſo many learned men, as then were in Rome, and made by ſo great a Doctour as S. Gregory was, and ſo careful to chuſe ſufficient men, and made for ſo great a matter as to be *Dux verbi, Firſt Preacher* of Chriſtian faith to Infidells, and conuerter of learned hereticks. For if S. Gregory required ſo  
great

great skill in euery Pastor of soules as he wrote lib. Pastor. that *Gouernment of soules is the arte of arts*; How much would he require in him to whome he committed the care of all the Infidells, and Hereticks in so great a Kingdom as this is? And besides this the care of S. Gregory to send hither a great learned man, may apeare by the like great care which Pope Vitalian had afterward, as is to be seene in Beda lib. 4. c. 1. to provide a great, and famous Deuine for the Archbishoprick of Canterbury euen after all England was conuerted. For neither was Pope Vitalian more ready to furnish England with learned Pastors, thā S. Gregory was, nor was he more able to iudg of their learning, nor had he more choice of learned men. If therfor Pope Vitalian sent hither such learned men as S. Theodor and S. Adrian were, what shall we think of S. Austin and his fellowes sent by S. Gregory?

2. But besides these collections of ours we haue a testimony of S. Austins great learning *Omni exceptione maius*. For S. Gregory his Maister who best knew him, and was best able to iudg, and for his holines and rare humilitie was least likly to lye, or praise his scholler beyond his deserts, writing to King Ethelbert in Beda lib. 1. c. 32. and exhorting him to follow S. Austin in

all

S. Grego-  
ries testi-  
monie of  
S. Austins  
great lea-  
ning.



Ethel-  
werd.

S. Iustus  
great lear-  
ning.

S. Hono-  
rius great  
learning.

S. Austin  
confuted  
most lear-  
ned Here-  
ticks.

all points saith. *He was replenished with know-  
ledg of the holy scriptures.* And Ethelwerd,  
one of our anciētest historiographers, *lib.*  
*2. c. 1.* saith he was *diuino eloquio nimis instru-  
ctus, exceedingly instructed in the scriptures.* Iu-  
stus one of S. Austins fellowes, and suc-  
cessors, Pope Boniface writing to him  
saith: *He had brought vp King Edbald with great  
learning, and instruction of holy scriptures,* as is  
to be seene in *Beda l. 2. c. 8.* And doubt we  
that S. Austin had not done the lyke to  
King Ethelbert? And of Honorius, an-  
other of S. Austins fellowes *Beda lib. 5. c.*  
*20.* saith he *was a mā profoundly learned in ho-  
ly scripture.* And why shoud we think that  
S. Austin was inferior to him? Besides S.  
*Beda lib. 1. c. 22.* speaking of the British  
Preachers, whome he accounted most  
learned men, yet comparing them with  
S. Austin, and his fellowes saith, that these  
were *more worthy Preachers.* And besides  
these testimonies of S. Austins great lear-  
ning we haue an euident prooffe by the  
effect therof. For albeit there were among  
the Britons many *viridolissimi, most lear-  
ned men.* as Saint Beda saith *lib. 2. c. 2.* Yet  
Saint Austin feared not twise to challeng  
them all to publick disputations, and at  
the first ouercame them, and at the second  
they durst not (as it seemeth) encounter  
with him, The like disputations had af-  
ter

ter S. Laurence, and other of S. Austins  
fellowes in the Ile of Man with Scottish  
and Irish Deuines, and wrote also to the  
Britons as faint Beda lib. 2. c. 4. speaketh  
*worthy letters, and fit for their Degree.* Yea the  
Protestants them selues when they are  
voide of passion confesse saint Austin, and  
his fellowes to haue bene great scollers.  
For B. Cooper Chron. an. 599. saith that  
*Austin, Iohn, Mellit, and others were godly, and wel  
learned men.* Holinshed an. 596. calleth  
saint Austin, and his fellowes *learned men.*  
And Godwin in *vita Honorij*, saith: *Hono-  
rius (a fellow and successor of saint Austin)  
was very learned, and some tymes disciple of Saint  
Gregory.* And in *vita Laurentij*, that *S. Lau-  
rence (his immediat successor) was a wel lear-  
ned man.* That Deusdedit who was an En-  
glish man, & scoller to saint Austin, was  
*very famous for his learning, and other vertues.*  
And if the scoller were very famous, what  
may we think of the Maister? Yea Bale  
him selfe cent. 13. c. 2. saith that saint Lau-  
rence, successor and fellow of saint Austin  
*was very skilfull in logick and other Philosophie.*  
3. But how think yow doth Bale pro-  
ue that saint Austin was ignorant of scrip-  
ture, or his questions voide of all know-  
ledg of the Gospel? Surely not at all. But  
it must suffice that this Aristarchus hath  
so iudged. But perhaps it displeased Bale  
that

Protestants  
confesse S.  
Austin  
and his  
fellowes  
learning.  
Cooper.

Holinshed

Godwin

Bale

vvhy S.  
Austins  
questions  
were vn-  
fauoritic to  
Bale.

that saint Austin should in them enquire aboute the ceremonies of Masse, and about the offering vpon the Altar, of saying Masse after pollution in the night, or of receauing the blessed Sacrament after a man hath carnally known his wife, which questions (no maruell) if they seeme vnfauoritic to Bale, and voide of all knowledg of his new Gospel. Indeed the questions are not of any profound diuinitie, but of practical matters about the gouernment of the Church and holy ceremonies, and administration of Sacraments, in which matters the greatest Deuines vnles they haue bene practised therin (as S. Austin had not bene in his monasterie) are not alwaies the most skilful. Besides that Saint Austin proposed those questions to saint Gregory not vpon ignorance, but vpon humilitie, and desire to be directed by him euen in smallest matters. This saint Gregory him self testifieth in these words in Beda lib. 2. c. 23. *I doubt not but you haue required Counsell in these matters, and I think also I haue alredy made you answer herein, Yet that which your selfe could say, and think herein, I think you would haue it confirmed with my answer.* The like account made the French Ministers of Caluin as appeareth by the Surueie of the holy discipline c. 3. p. 43. in these words. *As any doubtes did arise amongst them*

S. Austin  
could ha-  
ue answe-  
red his  
ovne que-  
stions.

them concerning Church causes, though they were but very simple, and such as any student of meane capacity and iudgment might very easely haue satisfied, yet no man but M. Calvin for his tyme, and M. Beza afterward was accounted of sufficiency or able to dissolue them. Yow heare what simple questions the French Ministers sent to Calvin and Beza, and yet without any preiudice of their opinion in learning. And why should not S. Austin do the like? And surely I here admire the goodness of God towards our Nation, that he would Saint Austin should enquire such small matters of S. Gregory, and that his questions should remaine to our dayes. both to shew vs by our first Apostle what account we should make of the resolution of the Sea Apostolick, and (as S. Irenæus lib. 3. c. 2. wrote aboue 1400. yeares ago) *in all difficulties recur to her*, and also to assure vs that S. Austin, who in so small matters would do nothing of himselfe, but by the direction of S. Gregory, would much lesse vary from him in matters of faith or religion; And consequently, that the faith which he taught our Ancestors, was the faith of the greatest Doctor that euer since S. Peter sate in the Church of Rome, and by the confession of Protestants was *as famous and as learned a man as euer was Bishop of Rome, yea omnium Pontificum, Of all the Bishops*

What account S. Austin made of the resolutions of the See Apostol.

Belt. Vvo-ful cry p. 3.

*hops of Rome, the most excellent for life and learning. Bale cent. 1. c. 68. Which thing wel considered, can not but breed great comfort in them, who had the faith of their Forfathers deliuered to them by S. Austin, and as great discomfort in them, who haue forsaken it. And thus much of S. Austins learning: now let vs see his vertue.*

## CHAP. V.

*That Saint Austin was a great Saint, and holy man.*

**I**F Ministers were before vnwilling to grant that S. Austin was our first Preacher or a learned man, much more loth they are to confesse that he was a holy man. And not without cause, because therby they perceauē it will follow, that his faith was the true faith of Christ. For as S. Paul saith Rom. 10. *The iust man liueth by faith.* & Heb. 11. *without faith it is impossible to please God.* But I will prooue not onely by the testimonie of them that saw, and knew S. Austin, but also by the testimony of his Maister, his own life and death, by publick and priuat testimony of them that liued with him, by all kind

By how  
manie  
kinds of  
testimo-  
nies S.  
Austins  
great ho-  
lines is  
proued.

of

of writers following, by the vertuous life of the Church which he founded, and finally by the confession of diuers Protestants that S. Austin was a saint and vertuous holy man.

2. As for S. Austins Maister, Ambros. lib.

2. de Virginibus. saith: *The first spur to learning is the excellency of the Maister.* And no doubt but the example of an excellent Maister is a great spur to vertue. And what Maister

How vertuous S. Austins Maister was.

either in that age, or long before, or after could S. Austin haue had comparable to S. Gregory, who for his great vertue, and noble acts is surnamed *the great*: whome

S. Isidor lib. de viris illustrib. c. 7. who knew him saith, *was by compunction full of the feare of God, in humilitie cheefest, and endued with such light of knowledg, as the like was not then, nor before.* And the 8. Councel of Toledo doubteth not to prefer him in morall doctrine

S. Isidor.

before all other Doctors. S. Ildefonsus also lib. de vir. illustrib. c. 2. writeth that he excelled so high in perfection of all vertues, as setting a side all famous men, antiquitie could not shew the like. For in holines he surpassed S. Antony, in eloquence S. Cyprian, in knowledg S. Austin. S. Gre-

S. Councel Tolet.

S. Ildefonsus.

gor. also of Tours, who knew him greatly comendeth him lib. 10. de Gestis Francorum. c. 1. S. Beda lib. 1. c. 13. saith, *He was a man of the greatest vertue & learning of his tyme.* And who will see more of this vertuous

S. Gregor. Turon.

S. Beda  
See S. Damascen orat.  
2. de deification.

man

**K. Alfred**

**King Al-  
fred Pre-  
fat. Pasto-  
ral.**

**Ancient  
English  
men.**

**Protestants.  
D. VVhitaker.**

**Godwin.**

**D. Sutclif.**

man may reade his life in Ioannes Diacon. in S. Beda lib. 2. c. 1. Here I will content my self with the iudgment of our famous and ancient King Alfred: who thus commendeth him. *The true seruant of God the Roman Pope Christs Vicar Gregory, a man of considerat fortitude, without rashnes, indued with cheefe wit, wisdom and Counsel, an infinit treasure, because he wonne the greatest part of mankinde to heauen, the best man of the Romans, most abounding in greatnes of courage, and most free of Maiestie.* This was the iudgment of our great King touching S. Gregory, and of the same minde were all our Catholick writers, as yow may see in Florét. an. 605. Malmesb. 1. Reg. c. 3. Westmon. an. 605. and others. In so much as D. Reinolds in his Confer. p. 583. writeth that our Ancestors had a reuerend opinion of the Pope long after S. Gregory for S. Gregories sake. To these Catholicks I will ad also the verdict of a few Protestants. D. Whitaker cont. Dur. p. 397. saith: *He was a learned and holy Bishop and p. 502. I confesse Gregory to haue bene a good and holy man. Godwin in vita August. a good man that blessed and holy Father Gregory. Item This good man being made Pope tooke especiall care of sending Preachers into this Land.* D. Sutclif Subuers. c. 2. *Gregory and Eleutherius were Bishops, and famous men in the Church for their painful labors, and constancy in teaching the truth*

truth. Bale cent. i. c. 68. saith he was the excellent of all the Bishops of Rome for learning and life. That against his will and straining to the contrary, and at last compelled, he succeeded Pope Pelagius. That he was a learned, and good man, founded hospitals, invited pilgrims to his table, sent things necessary to the Monks of Hierusalem, and maintained three thousand Virgins. And c. 7 He reduced the Goths from Arianisme to the Church, professed himselfe by writing the Seruant of Gods seruants, that thereby he might appeare most far from all ambition, and desire of command. Bell in his Wofull Cry p. 62. saith: Gregory Bel. was a holy Bishop indeed. And in his Suruey p. 156. He was vertuous and learned. pag. 480. A man of sufficient credit. Willet in his Synoplis, A modest and humble Bishop. D. Humfrey, Iesuitismi part. 2. pag. 624. Gregory surnamed Great, and indeed great, a great man, and indued with many vertues of diuine grace. Thus Protestants account of saint Austins Master.

2. As for S. Austin himself, Godwin in Aug. saith: He was a man of exceeding tall stature, well fauoured, and of a very amiable countenance. And as for his great holines it appeareth many wayes: For first, being very yonge, he forsooke all the pleasures and commodities of the world, and became a Monk, entering into S. Gregories monastery, which no doubt was a Nurserie of

C vertue,

D Humfrey.  
Luth, Gal.  
4 I tink  
Greg vvas  
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nes of  
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S. Austins  
vertuous  
deeds.

1.



vertue. Where, (as Greg. saith *ex Beda lib. 1. c. 27.*) he was brought vp from his youth in regular discipline, and according to his rule imitated the forme, and rule vsed in the Primitiue Church of the Fathers, among whome all things were common. where he so exceeded in vertue as he was made Superior ouer the Monastery. *ex Greg. lib. 7. epist. 112.* Secondly, at Saint Gregories commandement he left his owne Contry, where he serued God in quietnes, and came to preach the Gospell both so far of as our Contry is from Rome, & to such barbarous people, as our Nation then was. Thirdly, after he entred into England, he liued so vertuously, that albeit he prooued, no deuot, his doctrine by great learning, and confirmed it (as shalbe shewed hereafter) by many and great miracles, yet as saint Beda affirmeth *lib. 1. c. 26.* our Contry was conuerted more by the holines of him, and his fellowes liues, than by any other meanes. After they were now entred (saith Beda *lib. cit.*) into their lodging they began to exercise the Apostolick order of liuing of the primitiue Church, seruing God in continuall prayer, watching, and fasting, and preaching the word of life to as many as they could, despising the commodities of the world as things none of their owne, taking of them onely whome they instructed so much as might serue their necessities, liuing them selues according

See Hunting. lib. 3.

S. Austins  
and his  
fellowes  
Apostolicke  
life.

according to that they taught other, and being ready to suffer both troubles and death it self in defense of the truth they taught. VVherby many did beleue and were baptized, marveling much at the simplicitie of their innocent lining, and at the sweetnes of their heauenly doctryn. Infrà. The King him self being much delighted with the puritie of their life, and the example of their godly conuersation, as also with their sweete promises, which to be true they prooued with many miracles did beleue, and was baptized. VVhat paines he tooké first in perswading our Nation the Chrístian faith, which was then addicted to Idolatrie, after in instructing them, who were so rude and ignorant in all faith, and lastly in baptizing, and administring the sacraments hauing some times to Christen ten thousand at a tyme, none can expresse. Capgraué in his life saith, he went trough England on foote preaching, and most commonly barefoote, and had *callum in genibus* by frequency of prayers. Much paines also he tooke vvith the VVelch men in two Councils, & besides disputation wrought miracles in their sight. He had the gift of miracles *ex Greg. apud Bedam lib. 1. c. 31.* And of Prophecie, *Beda lib. 2. c. 2.* This briefly was the admirable and Apostolick holines of life of Saint Austin and his fellowes, which no doubt he cōcluded with a happy death. Fōr his Epitaph recorded by

S. Austin, paines and frequent prayer. Had the gift of miracles and of prophecies.

S. Beda lib. 2. c. 3. witneseth after he had converted King Ethelbert and his people to the faith of Christ, fulfilling in peace the dayes of his office, died the 26. of May.

Vvitnesses  
of S. Au-  
stins ho-  
lines.  
S. Gregor.

4. Thirdly, for the witnesse of those, that liued with S. Austin. First is S. Gregory himself, who best knew him, and was best able to iudge of his vertue. He writing to King Ethelbert in Beda lib. 1. c. 32. saith, that S. Austin had bene brought vp in the rule of Religion, and was by the grace of God of much vertue. And lib. 9. epist. 58. writing to S. Austin him self, saith: I haue much hope, that by the grace of God thy Creator, and our Redemer, Lord and God, Christ Iesw, thy sinnes are alredy forgiven thee, and that thou art therefore choosen, that by thee other mens sinnes may be pardoned. Nether shalt thou haue sorow of any sinne hereafter, who endenourest by conuersion of many, to make ioye in heauen. And surely who considereth what great perfection Saint Gregory lib. 4. epist. 24. requireth in a Pastor, to wit, that he be pure in thought, notable in work, discret in silence, profitable in speeche, neare to all in compassion, aboue all in contemplation, fellow by humnility to all that do well, stout through zeale of Iustice against the vices of the offending, will nothing doubt but Saint Austin, whome he chose to so high a function, was an excellent perfect man. And lib. 5. epist. 52. he saith: Austins zeale and

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indeuor is well known to vs. and repeateth it  
epist. 53. 58. 59. Likewise of the Popes, soone  
after succeeding to S. Gregory, he is high-  
ly commended: Of Pope Boniface 4. in  
Malsbury lib. 1. Pont. p. 208. he is called  
the holy Doctor: Of Pope Honorius *ibidem* p.  
209. Austin of holy remembrance. Of Gregory  
3. *ibidem* p. 210. Austin of blessed memorie: Of  
Leo 3. *ibid.* p. 211. Blessed Augustin. Besides by  
them who liued with him, and saw his  
happy end, he is called in his Epiraph,  
Blessed Austin. Stow Chron. p. 67. or as God-  
win hath, Saint Austin.

Diuers o-  
ther Popes

Authors  
of his epi-  
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5. Fourthly, touching the testimony of  
those that liued after Saint Austins tyme,  
the first is Saint Beda, whose testimony  
of his holy life is already set downe, to  
which I add, that lib. 2. c. 3. he calleth him  
the deerly beloued man of God, holy Father Austin.  
and lib. 4. c. 27. The blessed Father Austin. In a  
Councell of all the Bishops of England  
held anno 747. in presence of King Ethel-  
bald and all his Nobility, it was apoin-  
ted, That the day of our Father Saint Austin be  
kept holy, as writeth Malmesbury 1. lib. Pont.  
p. 197. and Fox lib. 2. p. 128. After that, King  
Kerulph and all his Bishops, Dukes, and  
Nobility writing to Pope Leo 3. say thus:  
Austin of blessed memory most gloriously gouerned  
the Churches of England. ex Malmesb. 1. Reg.  
pag. 31. In the letters of S. Odo Archbishop

Vvitnesses  
of S. Aust.  
holi nes  
after his  
tyme.

S. Beda.

A Coun-  
cell in  
England.

K. Ke-  
nulp and  
his Bis-  
hops and  
Nobles.

S. Odo.

*The prudenſiall Ballance*  
 of Canterbury in Malmesbury 1. Pont. pag.  
 201. he is called *Auſtin of bleſſed memory*. Of  
 Ethelwerd lib. 2. c. 1. & 5. he is called *Holy*  
*Auſtin ſervant of Chriſt, and innumerable mi-*  
*racles wrought by him*. Malmesbury 1. Pont.  
 pag. 196. ſaith thus: *How great the merits of*  
*Auſtin are before God, the great miracles do ſhew,*  
*which after ſo many ages he worketh, not ſuffering*  
*Kent, yea all England to become ſlow in honoring*  
*of him*. Of Huntington lib. 3. pag. 321. he is  
 called *the ſervant of God, man of God, to haue*  
*imitated the Apoſtolicall life of the Primitiue*  
*Church, to haue led a moſt clean life*. Of Ho-  
 ueden 1. part. Annal. he is called *the glorious*  
*Doctour of the whole Kingdom, the notable Foun-*  
*der of Chriſtian Faith and Religion*. And in like  
 ſorte is he commended for a great ſaint, of  
 Weſtm. Chron. an. 596. Marianus ibidem.  
 And finally of all writers domeſticall and  
 foraine, who writt of him before our  
 times.

6. Fifthly, touching the prooſe of Saint  
 Auſtins holines by the holy life of the  
 Church which he here founded, that is  
 euident to all them that reade our Eccle-  
 ſiaſticall Hiſtories. And ſo manifeſt as  
 Fox lib. 2. pag. 114. citeth and approueth  
 theſe words out of ancient Chronicles: *In*  
*the Primitiue Church of England Religion ſhined*  
*moſt purely, ſo that Kings, Princes, Dukes, Conſuls,*  
*Barons & rulers of the Church incenſed with a de-*  
 fire

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The ho-  
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fire of heauen entred into Monkerie, voluntary exile  
and solitarie life, forsooke the world and followed  
Christ. And the same hath Huntington lib.

5. in Prolog. and Houeden 1. part. Annal. pag.

412. And the same Fox p. 123. saith: I do

reade and also do credit that the Clergy of that

tyme (S. Austins tyme) of England applyed

nothing that was worldly, but gaue themselves to

preaching, and teaching the word of our Saviour,

and followed the life that they preached by giuing

good example. Cambden in descript. Britan.

pag. 345. saith: that tyme was most fruitfull of

Saints. And pag. 628. he braggeth that no

Kingdom hath so many canonized Mar-

tyrs and Confessors as England hath, and

that it, which before tymes was called a

fertill Prouince of Tyrants; may now be cal-

led a fertill Contrie of Saints. And who will

see more of the great holines of our Cler-

gy may reade Beda lib. 3. c. 26. Othlon in

vita S. Bonifacij. Marcellin. in vita S. Saiberti.

Serrarius de Mogunt. lib. 3.

7. Lastly, for the confession of Prote-

stants, Fox in his Acts pag. 105. saith of

Saint Austin and his fellowes thus: At

length when the King had well considered the ho-

nest conuersation of their life, and mooued with

their miracles, wrought through Gods hands by

them, he heard them more gladly and lastly by their

holson exhortations and example of godly life, he

was by them conuerted and christened in the yeare

Confessed  
by Prote-  
stants.  
Fox.

See more in  
Fox p. 112.  
113.  
Cambden

Of some  
England  
was cal-  
led religio-  
Anglia of  
others Pa-  
radisus Dei  
See Baron.  
to 9. Serra.  
de reb. Mo-  
gunt. lib. 3.  
nota 51.  
Protestants  
confesse  
S. Austins  
holines.  
Fox.

596. And the same he repeateth againe pag. 116. Bilson lib. Of Obedience, pag. 57. saith: *Austin and his fellowes came with religion to God, and submission to Princes.* Bishop Cooper anno 599. calleth Austin and his fellowes, *godly and learned men.* And anno 630. calleth Paulinus (one of the company) *a holy Bishop;* Stow Chron. pag. 65. saith, *that S. Austin and his fellowes lived in the feare of God.* Godwin in vita August. saith: *He was a Monke of great vertue;* and calleth him, *Saint Austin.* And in vita Paulini, saith: *Paulin (his companion) was called away to receaue the glorious reward of his blessed labors.* And Holinshed in the Historie of England: *Austin and his company arrived at Canterbury, where he made his abode by the Kings permission, exercised the life of Apostles in fasting, watching, and prayers, preaching the word of God to as many as they could, despising all worldly pleasures, as not appertaining to them, receauing onely of them whom they taught, things seeming necessary to the sustenance of their life, and living in all points according to the doctrine, which they set forth.* Itē: *King Ethelbert was perswaded by the good example of S. Austin & his company, and by miracles shewed, to be baptized.* Hereto I might add what diuers Protestants haue written of the great holines of some of S. Austins company, who succeeded him in the Archbishoprik of Canterbury: But for that we shall haue more  
conue-

conuenient place hereafter. Now let vs see what the malice, and hatred of some Ministers against Saint Austins doctrine, hath caused them to object against his person.

## CHAP. VI.

### *Certain slanders imposed vpon Saint Austin, disprooued.*

**C**icero, in his Oration for Roscius, saith: that as fier falling into water is straight put out: so a slander put vpon an innocent man, is quickly extinguished. Which (I doubt not) will prooue true in the calumniationes objected against S. Austin. The first wherof is cruelty (say they) in exhorting Ethelfrid a Heathen King of the North, against the British Monkes, of whome he slew at once aboue 1200. But this is an impudent slander, deuised first (for any thing that I can finde) by Bale, who *centur. 1. capit. 70.* fearfully broached it, and therfor referreth it to reports, saying: *Vt serunt, as some reporte.* But afterward *Cent. 13. cap. 1.* he confidently auoucheth it. After him tooke vp that slander Iuell Defens. Apolog. part. 5. Abbots

Bale slandereth S. Austin vpon reports.



bots in his Answer to Do. Bishop, p. 198. Sutclif Subuers. c. 3. & 7. and others.

That S.  
Austin  
was no  
cause of  
the death  
of the Bri-  
tish Mōks.

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This false slander is many wayes refuted. First, because it is atouched without all testimonies of antiquity. Bale (as I say) hauing no one to name before, referreth him selfe to vncertain reports, if he be not both Author, and reporter too. Abbots citeth Iuell, Sutclif, alleageth Thomas Grey, & a nameles Chronicle which he calleth ould, as if they should haue said, ask my fellow if I be a theefe. Secondly, because the Britons albeit enemyes to Saint Austin, blamed not him, but others, for this slaughter, as is euident in Galfrid *lib. 4. cap. 4.* Thirdly, because the slanderers of Saint Austin disagree in their tale more than the accusers of Susanna, and therfor if Daniel might be iudge, these would be condemned as well as they were. For some say S. Austin excited King Ethelfrid to this murder, others say, not Saint Austin but K. Ethelbert his scoller: Some say, that Ethelfrid made this slaughter: others, that K. Ethelbert, as Grey cited by Sutclif. So they agree nether in the Author nor Actor of this matter. Fourthly because as Beda testifieth *lib. 2. c. 2.* Saint Austin was long before that slaughter, *taken out of this life to the Kingdom of heauen,* and no way caused it but rather forward-  
ned

ned the Britons therof by prophecie. But it came to passe (saith Beda) by the secret working of Gods iudgement vpon that vnfaithfull and naughty people. And the same testitie our best Historiographers both Catholicks and Protestants. Namely Malmesbury lib. 3. Reg. pag. 325 Hunting. lib. 3. Florent. an. 603. Westmon. an. 603. Sigebert an. 602. 615. Stow Chron. pag. 66. Godwin in the life of Saint Austin. Fox Acts pagina 119. where he writeth that Saint Austin forespoke the destruction, and by report of others was dead before it hapned.

2. To this Sutclif cap. 7. cit. answereth, that those words of Saint Beda touching Saint Austins death before the slaughter, are added by some forger. First, because after this war Saint Austin ordained Iustus and Mellitus Bishops, as Beda (saith he) reporteth. Secondly, because they are not in the Saxon Translation of Beda made by King Alfred. Thirdly, because the Chronicle of Peterbrough and Flores Histor. testifie, that Saint Austin dyed three yeares after this execution. But this surmise of forgerie in Saint Beda his Latin History is altogeather incredible, both because all Latin copies (in which language Saint Beda wrote) haue the sayd words, and impossible it is that ether one forger should corrupt all the copies in Christen-

Sutclif feigneth corruption in S. Beda.

Confuted.

1.

2.

3.

Vſuall  
wvith Sut-  
clif to lay  
Authors  
are forged

Sutclif be-  
lieveth S.  
Beda.

Chriſtendome, or that in all Chriſtédome  
men would agoe to corrupt Beda in that  
place, and in no other. And alſo becauſe  
till Sutclif no man ſuſpected any ſuch for-  
gerie. Finally, becauſe, as it thall appeare  
anon by true Chronologie of tyme, Saint  
Auſtin was indeed dead befor the ſlaugh-  
ter. And ſo little preſumption therof it is,  
that the Britons, who layd the blame  
therof on King Ethelbert Saint Auſtins  
ſcoller, would ſoner haue layd the blame  
therof on Saint Auſtin himſelfe *who threat-  
fully* (ſaith Saint Beda) *propheſied it*, if he  
had bene aliue, as King Ethelbert was,  
when it chauced. But little will he mar-  
uell to hear Sutcliffe to ſuſpect Saint Beda  
as corrupted, who conſidereth how many  
and how vndoubted bookes of Fathers  
in his Challeng he had reiecteſt as ether  
forged or corrupted, as Saint Athanaſ. *de  
vita Antonij*, Saint Hierom *de vita Pauli &  
Hilarionis*, S. Gregories Dialogues, Saint  
Ambroſe *de Viduis*, & many others. Which  
kinde of ſhift, at it is moſt vſuall with Sut-  
clif, ſo in the eye of any wiſe man it is moſt  
deſperat. As for his proofes, the firſt is a  
maniſeſt vntruth. For Saint Beda repor-  
teth not that S. Auſtin ordained Biſhops  
after the ſaid ſlaughter of the Britiſh  
Monkes, but onely talketh of the ſlaugh-  
ter before he ſpeaketh of the ordination.

The

The cause wherof was, because hauing  
tould of Saint Austins prophecie of the  
Britons destruction, which prophecie  
was before he ordained Bishops, to shew  
that it was a true prophecie addeth, that  
after it hapened as S. Austin had fortould,  
and how long after, he soone after declar-  
eth, to wit, long after S. Austins death.  
Sutclifs second prooffe I greatly suspect to  
be a forgerie of his owne. But how so euer  
that be, ther is nether reaso that he should  
vrge, nor that we should beleue one  
translation before all originalls. For who  
would not think that, that translation were  
defectiue in that place, rather than that all  
Originalls had more than they should. As  
for the Chronicle of Peterbrough and  
Flores Histor. wee might take iust ex-  
ception against them, as hauing past  
through the corrupt fingering of diuers  
Protestants, but who are they to oppose  
against so many cited before to the con-  
trary, especially seeing that Flores Histor.  
cleareth Saint Austin from this slaughter,  
and attribueith it to Prophecie. And be-  
sides his Chronologie (as Godwin in the  
Bishops of York pag. 442. a Protestant  
confelleth) is very vncertain, & in this point  
is very false. For as Sigebert in Chron. and  
Baile him self Cent. 1. cap. 74. reporteth out  
of Masseus the slaughter was done an. 615.

Originals  
to be be-  
lieued be-  
fore tras-  
lations &  
many be-  
fore one.

vvhē the  
British  
Monks  
were  
slaine.

At

At what tyme as all writers agree S. Laurence was Archbishop, and Saint Austin dead, ether *an.* 614. as Malmesbury saith *in Hist. and in Fastis*; or *an.* 605. as Sigebert saith *in Chron.* or 608. as Bale hath *cent.* 13. *cap.* 1. or *an.* 604. as Baron. gathereth out of Beda, and Florent. *in Chron.* and Stow *pag.* 62. affirmeth. How then could Saint Austin cause this slaughter, which was so long after his death, and much les goe in the army to the slaughter as Sutclif citeeth out of an ould Chronicle, if he do not lye himselfe.

When S.  
Austin  
died.

That K.  
Ethelbert  
caused  
not the  
British  
Mökes to  
be slaine.

2.

For des-  
deth King  
Ethelbert.

3. For this Bilson in his Booke of Obedience *pag.* 114. saith, that the King Ethelbert King of Kent (whome Saint Austin conuerted) moued King Ethelfrid to commit this massacre, and citeth therto Galfrid of Munmouth *lib.* 8. *cap.* 4. and so indirectly deriueth the faulte to Saint Austin his teacher. But first, if this slaughter were done (as we haue seene out of Bale) in the yeare 615. certain it is, that Saint Austin liued not till that tyme, but dyed before, as is alredy shewed, and therefore he could not be the author of this fact. Secondly, in defence of King Ethelbert I oppose against Bilson what Fox saith *p.* 119. that it seemeth rather suspicious than true, that Ethelbert being a Christian King, ether could so much preuaile with a Pagan Idolater or

els

els would attempt so far as to commit such a cruell  
 deede. And in truth who so considereth  
 the disposition of that Pagan King in Be-  
 da lib. 1. cap. 33. where he is compared to a  
 ravenous wolfe, will easely see, that he  
 needed no stirrer vp to make war against  
 the Britōs. And therfor Fox loco cit. right-  
 ly ascribeth it to the fierce furie of Ethelfrid,  
 which was so great as he is surnamed Fe-  
 rux. Besides that K. Ethelbert was more  
 potent than King Ethelfrid, for he had all  
 the South part of England at command,  
 as testifyeth Saint Beda lib. 1. cap. 25. and  
 Ethelfrid onely the North. And therfor if  
 he would haue reuenged Saint Austin by  
 war, and bloodshed, he would rather haue  
 done it him selfe, than stirred an other  
 Heathen King against them. But this  
 good King was so far from causing the  
 Britons to be murdered, because they  
 would not receaue S. Austins doctrine,  
 as that, (as writeth Saint Beda lib. 1. c. 26.)  
*he would not force his owne subjects to receaue it.*  
 As for Galfrid ther is no such thing in the  
 place cited by Bilson, which argueth that  
 he cited it out of Iuell without seeing the  
 booke. But indeed lib. 11. c. 13. Galfrid saith  
 that Ethelbert excited Ethelfrid to goe  
 to Bangor and destroy Abbot Dimoth &  
 other Monkes, who had resisted S. Austin.  
 But Galfrid is a very fabulous Author, the  
 first

3.

4.

5.

*Cambd. in  
Brit. p. 3.  
calletth his  
history in-  
epties too  
leries, and  
his book  
is forbidē  
by the  
Councell  
of Trent.*

first broacher of Merlins Prophecies, and of other incredible fables, and lined many hundred yeares after Saint Beda, who testifiyeth *lib. 2. cap. 2.* that King Ethelfrid came not of purpose to kill the Monkes, (but to get Chester, as he, *loco cit.* and Malmesbury *lib. 1. Reg. c. 3.* do insinuat) and being to ioyne battell with the Britons, espying the Monkes at prayer, and vnderstanding that they came to pray against him, set first vpon them, and slew them.

*That S.  
Austins  
not rising  
to the Brit-  
tons pro-  
ceeded not  
of pride.*

4. The second fault, which Ministers impute to S. Austin, is pryde, because he sat stil in his chaire when the British Bishops, and Deuins came to confer with him. True it is, that S. Austin did so, but that it proceeded not of pryde appeareth, because nether S. Beda nor any English or foraine writer vnto our times besides the Britons (who were hereticks then, & consequently most proude themselves) imputed it to pryde. Secondly, because Saint Austin and his fellowes, as themselves write in Beda *lib. 2. cap. 4.* *Honored the Britōs with great reuerēce while they thought they were Catholicks.* Therfor Saint Austins not rising to them proceeded not of pride, but of some other iust cause. Thirdly, because the British Priests were such then, as they deserued no honor, yea much dishonor, and therefore it could be no pride in

in S. Austin to giue them none. For besides that they were hereticks, S. Bede lib. 2. cap. 2. calleth them *vnfaithfull, naughty and detestable people*. And Gildas their owne Contry man saith, that they were *wolues, enemies of truth, and friends to lyes; enemyes of God, and not Priests; merchants of mischeef, and not Bishops, Impugners of Christ, and not his Ministers, more worthy to be drawn to prison, or to the cage, than to Priesthood*. And much more of the like sorte. And Fox addeth out of an ould Chronicle Acts lib. 2. pag. 114. that *all things whether they pleased or displeased God, they regarded alike, and not onely secular men did this, but their Bishops & teachers without distinction*. Which being so I appeale to the iudgement of any indifferent man, whether these men deserued any honor at S. Austins hands, especially he being lawfully apointed their Archbishop and Superior by Saint Gregory. And whether it were not great humility in him to seeke conference with this kind of people now the second tyme after he had once before confuted them both by disputation and euident miracle, which made them to confesse that he taught the truth. The cause therefor why he arose not to them, was ether because he followed the aduise of his Maister Saint Gregory, who albeit he were one of the humblest men, that

What kind of men they were to whome S. Austin did not asse.

Great humilitie in S. Austin to confer with those to whom he did not rise.

why S. Austin arose not to the Britons.



2 *eu*er was, yet *lib. 4. Epist. 36.* giueth this counsell to Bishops: *Let vs kepe humility in minde and yet maintain the dignity of our order in honor.* Or els perceiving the Britons to be obstinat, which well appeared when for so small occasion they would forsake the doctrine, which themselves had seene confirmed by miracle, and confessed to be truth he followed the advise of Saint Iohn *Epist. 2.* *If any come to you and bring not this doctrine, receaue him not into your house, nor say to him, God speede.* But whether S. Austin would not arise to the Britons for these or other iust causes to him known, Protestants can no way cōdemn his fact, who commend a far les excusable fact of Cranmer, Latimer, and Ridley. For Cooper *Chron. an. 1555.* sayth, that because the Bishops of Lincoln, Gloster, & Bristow declared themselves to be in the Popes Commission, neither Ridley, nor Latimer would shew any reuerence to them, nor put of their capps. The same he writeth of Cranmer *pag. 373.* And if this behauour be commēded in protestant Prelats, towards their superiors and Iudges, why should the like be condemned in S. Austin towards his inferiors?

Protest.  
cōdemne  
that in S.  
Austin,  
vvhich  
they com-  
mend in  
Cranmer.

*For A.M.*  
*edit: 1596.*  
*p. 1599.*  
*1699.*

5. The third fault is that which the soldierly-Minister Sutclif objecteth to him  
 6. 3. *cit. to wit, extreme Cowardice not be-  
 coming an Apostolick man.* Because being sent  
 with

with his company to England they determined with common consent that it was better to return than go forward. This wee confesse was a fraylty. Yet first, such a one it was as a far greater fel not only to an Apostolick man, but euen the Prince of the Apostles S. Peter, when for a womā's word he denyed his maister, & to all the Apostles when they forsooke him. Secondly such a feare it was as might *cadere in constantem virū*. For our Nation was then (as they sayd truly) *Barbarous, fierse, and Infidel*, and who daylie made war vpon Christians, and whose Ancestors saith Beda l. 2. c. 15. *had slayne Priests at the Altar, and murdered Bishops with their flocks without respect of dignity*. And, as our stories record, had made such hauock of Christians, as they made great hills, yet extant, of their bodies, and were therfor as S. Gildas termeth them, *Deo & hominibus inuisi*. Let Sutclif goe now to preach to such Pagans, or to the Indian Caniballs, and then he may be the better suffered to obie& feare to Saint Austin. Besides, that Godwin also in his life cleareth Saint Austin of this feare. For that he saith not all, but in a manner all were afraid to prosecute the iorney, and they as it were compelled Saint Austin to go back to craue licence to return. Wherby we see that Saint Austin was little or nothing faulty

S. Austin  
feare for a  
tyme, ex-  
cused.

I  
See inf. l. 2.  
c. 11. How  
the Protest  
Apostles  
minure their  
feare.

Godwin  
excuseth  
S. Austin.

S. Austin  
Apostolick  
courage.

In this point. Thirdly, I say, that such a feare it was as Saint Austin and his company manfully ouercame, and stoutly performed the iorney, and abode here, *bring ready* (saith Saint Beda *lib. 1. cap. 26.*) *to suffer both troubles, and death it self in defence of the truth they taught.* Which is courage well be- seeming Apostolick men.

Iuell  
slands-  
reth S.  
Austin &  
belieth the  
Britons.

6. The fourth slander or rather many slanders is that, wherwith Iuell chargeth him *Art. 1. diu. 21.* where he writeth thus: *He was by iudgement of them that saw him neither of Apostolick spirit, nor any way worthy to be called a Saint, but an hypocrit, and superstition, cruell, and bloody man.* and citeth Galfrid *lib. 8. cap. 4.* But this is most slanderous. For nether is ther any word in that place of Galfrid of Saint Austin, or the Briton Bishops, nether *lib. 11. cap. 12.* where he talketh of this matter, doth he say that the Britons charged Saint Austin with any crime, but that they refused either to be subiect to him, or to preach to the English. Because sayd they (as he reporteth) *they had an Archbishop of their owne, and the English continewed taking their Contry from them.* And this was all the cause which Galfrid saith they gaue. But as for these other crimes of *hypocrit, superstition, cruell, and bloody,* as Iuell saith, they that saw him and knew him, iudged him, that no Briton thought then  
his

his enemyes, but the vngratfull English  
hereticks Iuell hath imposed vpon him.  
And if Cham were iustly accused of his  
Father for reuealing his carnall Fathers  
shame, what deserueth he who falsly im-  
poseth vpon his & vpon all English mens  
spirituall Father, for (to vse Saint Pauls  
words) *in Christ Iesus he begat vs through the  
Gospel*, shamefull crimes neuer imputed to  
him by his enemies. And this dealing of  
Iuell with Saint Austin bringeth me in  
mynde of his damnable writing against  
the Catholick faith. For a little before his  
death he charged his Chaplin named Iohn  
Garbrand, that as sone as he was dead,  
Garbrand should publishe to the world,  
that what he had written, he had done  
against his owne knowledg & conscience.  
onely to complie with the State, and to  
vphould that religion which it had set vp.  
And albeit Garbrand did not for feare pub-  
lish this so openly as he was charged, yet  
did he auouch it to diuers in Oxford. Au-  
thor of this is a Protestant of good ac-  
count, whome I could name, yet liuing at  
Lewis in Suffex, who tould it to two Ca-  
tholick Gentlemen of whome I learnt it.  
And the more credible this is, because I  
could name a Minister, a Doctor, and of  
great account among the Ministers, who  
confessed to a freind of his, of whome I  
heard

Iuell vttra-  
te against  
his owne  
conscience.

Learned  
Ministers  
impugne  
knowe  
truth.

heard it, that he taught against the truth and his owne knowledg. And the same he doubted not to affirme of the rest of his brethren that are learned. And thus hauing shewed that Saint Austin had great learning and vertue, requisit for a first preacher of Christs faith vnto Insidells: let vs see what authority he had to preach and how he was sent to do it.

## CHAP. VII.

*That S. Austin was mooued with  
holymotiuēs to come to preach  
to our Nation.*

**A**Lthough what can be said of this matter, will be clear inough, partly by what hath bene already said, partly by what shall hereafter: yet because it helpeth much to the perfect iudgmēt of religions, to know what mooued the first Authors & Founders of thē in any Cōtry to preach & publish them, for therby they may iudg of their sincerity or fraudulent meaning, and whether they seeke the glory of God, and saluation of the Cōtry, or their owne good: Therefore I will declare now what motiuēs Saint Austin had to teach vs his reli-

religion, and afterwatd, in the Second Booke, what motiues likewise Luther had to teach vs his. First therfore, Saint Austin could not be moued by that proper motiue or spur of all Archereticks or Sect-maisters to *abducere discipulos* (as the Apostle saith of them) *post se*: that is to be the head and founder of a Sect, because (as shalbe shewed anon) his religion was the vsuall and common religion of all Christendome in his tyme. Secondly, he could no be moued in hope of honor, for in Rome he was head of his monastery, & in England among a fierce, strange & barbarous Nation, he could expect none. Wherefore albeit (beyond all humaine expectatiō) he was made Archbishop, yet ha- uing no hope therof, that can not be iustly thought to haue moued him to vnder- take that voyage. Thirdly, profit could not moue him to this enterprife. For what profit could he expect here, or what pro- fit did he expect, who (as Saint Beda *lib. 1. cap. 26.* saith of him and his fellowes) *despi- sed the commodities of this world as things none of their owne, taking of them whome they instru- cted, onely so much as might serue their necessities.* And being made Archbishop did accor- ding as Saint Gregory appointed him in Beda *lib. 1. cap. 27.* liue according to his re- ligious rule, not a part from his Clergie,

Vaine  
glorie  
moued  
not. S.  
Austin.

Not ho-  
nor

Not profits

but followed that trade and forme of living which was vsed in the primitiue Church among the Fathers, among whome there was none that said that to be his owne, which he possessed, but all things were common.

Nor pleasure.

2 And as for worldly pleasur what should moue Saint Austin (think we) to leaue his natiue Contry, and to seeke pleasure in a strange Contry, where he knoweth neither place, person nor language? What pleasure should moue an Italian to chage Italy for England, Rome for Canterbury, especially when our Contry (as then it was) was sauage and barbarous? What pleasure can we imagin can moue a Christian to goe to preach Christs faith among barbarous infidells? Or what pleasure did Saint Austin seeke here who with his fellowes liued here so Angel like, that as Saint Beda writteth *lib. 1. cap. 26.* our Nation maruailed much at their simplicity, of their innocent living, and our King was then much delighted with the puritie of their life and the example of their godly conuersation. And being Archbishop, yet left not his religious life, and as is before shewed, tooke exceeding paines in teaching, and baptizing our Nation, and wonderfully labored to conuert the Britons also. Who (as is before said) went still on foote, and for the most part barefoote, and had his knees

knees hard like the knees of a camell by  
 continuall prayer. Wherefore no human  
 motiue, but the diuine motiues of obe-  
 dience to his Maister and lawfull Bishop  
 the great Saint and glorious Doctor of  
 Gods Church Saint Gregory, who sent  
 him and commanded him to come hither  
 to preach. And of Charitie, to saue our  
 Nations soules, by bringing them out  
 of heathenish infidelitie to the faith of  
 Christ. And glorie of God were the in-  
 citements, motiues and causes of Saint  
 Austins comming hither, and preaching  
 that religion which he did. And this is  
 manifest both by the testimonies of Ca-  
 tholick Writers and confessions of Pro-  
 testants which we cited before touching  
 Saint Austins holiness, and shall alleadge in  
 this next Chapter where we shall prooue  
 that this great Clerck and holy man Saint  
 Austin moued by these saintly motiues  
 to preach to our Nation, was also  
 lawfully sent therto with suf-  
 ficient authoritie and  
 commission.

Motiues  
 of S. Au-  
 stins prea-  
 ching

Obedience

Charitie

Gods glo-  
 rie.



## C H A P T. VIII.

*That Saint Austin was lawfully  
sent hither to preach, prooued by di-  
uers authorities and confession  
of Protestants.*

**T**WO things ther are required to eue-  
ry lawfull Pastor, to wit, both right  
Orders, and lawfull Commission to ad-  
minister the Sacraments and Word of  
God. And albeit by order of doctrine,  
wee should speake first of Saint Austins  
orders, yet because his Commission being  
cleared, his orders will easely appeare to  
be good, I will speake first of his Cōmis-  
sion where with he was sent to preach.  
And that he was sent of Saint Gregory,  
wee need not prooue. For as Sutclif saith  
in his Subuersion cap. 3. *It is not denied, that  
Gregory sent Austin.* The onely difficulty can  
be whether he were lawfully sent, and by  
sufficient authoritie or no. But that he  
was lawfully sent to preach I will prooue  
first by sacred testimony from Heauen;  
Secondly, by authority of Catholicks;  
Thirdly, by confession of Protestants;  
Fourthly, by examples; and lastly by rea-  
son.

How ma-  
nie wayes  
S: Austins  
mission is  
prooued.

son. The testimony from Heauen is of Saint Peter, who appearing in a vision to Saint Laurence successor of Saint Austin, when he vpon the reuolt of our Contrie to Paganisme intended to abandon the Land, *scourged him* (saith Saint Beda lib. 2. cap. 6.) *with sharp stripes a great while in the close night, and asked why he would forsake the flock which he him self had committed vnto him.* Behould Saint Peter from Heauen testifieth that he had cōmitted English men to the teaching of Saint Laurence, one of Saint Austins fellow labourers, & whome Saint Austin him self appointed & consecrated for his successor. And when Saint Laurence awaked (saith Godwin) *he found it more than a dreame, for all his body was gore blood.* VVherfore geing immediatly to the King Edbald, *he shewed him his woundes, and together related to him the occasion of them, which strook such a terror into the King, as by and by he renounced his Idolls, and caused him self to be baptized.* Now that this apparition to S. Laurence was no dreame or illusion appeareth many wayes. First, by the reall woundes, which both Saint Laurence felt, and the King sawe. Secondly, by the authority of Saint Laurence, who being so holy a man would neuer auouch an idle dreame, or illusion for a certain vision. Thirdly, by the beleeefe giuen thereto by King Edbald and his

The appa-  
rition of  
S. Peter to  
be true.

1

2

3

his people, who doubtles examined it thoroughly, before they would vpon the credit therof forsake their Idolls.

4. Fourthly by the heavenly effect which it wrought, which was the recalling of our Contry from Paganisme to Christianity, to which ende the Duell would neuer

5. cooperat any way. Fifthly, by the authority of S. Beda and our best Chroniclers *Malmesbury lib. 1. Reg & lib. 2. Pont. Huntington lib. 3. Marianus an. 617. Westmon. anns 616. ibidem.* Florent and others,

6. who haue credited and recorded it as a true vision. Lastly, by the confession of diuers Protestants, as Godwin in the life of Saint Laurence, and Holinshed in the life of King Edbald. And surly who well considereth it, can not but account it a singuler fauor of God, and honor to our Contrie, that first in the Britons tyme it should receaue the faith of Christ by the preaching of S. Peter, by whose mouth as he saith *Acts 15. From ancient tyme God hath made choice that Gentils should heare the VVord of God and beleene.* And afterward in our English Ancestors tyme should recouer the same faith againe by the meanes of Saint Gregory one of the gloriousst successors of Saint Peter that euer was, and mooued therto by him from Heauen. Which amongst other things declareth

that

Protestants  
confess S.  
Peters ap-  
parition.

S. Peters  
care of  
this Coun-  
trie.

that to be true which the same Saint Peter said to Saint Brithwald, *Regnum Anglorum, regnum Dei est. The Kingdom of England, is the Kingdom of God.*

*Edred to  
ut S. Ed.  
wardi.  
Sax. temp. 10.*

2. As for the authoritie of Catholicks, the first place is due to Saint Gregory, who writing to Eulogius Patriarch of Alexandria lib. 7. epist. 30. saith: *VVhiles the English Nation abiding in a corner of the world, remained hitherto in infidelity in the worship of wood and stones, by the help of your prayers it seemed good to me, God being the Author to send a Monke of my Monastery thither to preach. Loe he ascribeth the sending of S. Austin to God as Author, and to holy mens prayers as helps therunto. And againe writing to Saint Austins company in Beda lib. 1. c. 23. saith: Let neither the trauaill of the iorney, nor talk of euill tongues dismay you. But with all force and seruor make vp that, which you haue by the motion of God begun. And lib. 5. epist. 52. saith, he sent Austin, auxiliante Domino; By Gods help. and 54. disponente Domino; by Gods disposition. Superfluous it wereto cite the rest of the Popes, who followed Saint Gregory, and cooperated all they could to our conuersion, as Boniface 4. and 5. Honorius, Vitalian, and the rest who vndoubtedly taught Saint Austin to haue bene lawfully sent. Onely I will add the names of those Princes & Bishops whome Saint*

*S. Austins  
mission  
proued by  
authoritie  
of Catho-  
licks.  
S. Grego-  
rie.*

*Disers an-  
cient Po-  
pes.*

Bishops  
of Ger-  
manie or  
France.

Kings of  
France.

Queene  
of France.

Saint Gregory testifieth to haue holpen,  
and encoraged Saint Austin in his Godly  
enterprife. First, he saith lib. 7. epist. 30.  
that by his licence *Saint Austin was made  
Bishop of the Bishops of Germanie, and with their  
comforts brought to the English Nation.* And epi.  
114. he sendeth a Pall to Siagrius Bishop  
of Aust, & maketh his See next to the See  
Metropolitan, because in the busines of *Saint  
Austins mission* (saith he) *we know thou shewedst  
thy selfe so carefull, deuout and helper in all  
things as thou shouldest.* lib. 9. epist. 53. writ-  
ting to Theodorick King of France. *VWhat  
great fauours your Excellency shewed to our most  
reuerent brother, and fellow Bishop Austin in his  
iorney to England certain Monkes comming from  
him haue told vs.* And 55. to Clotarius an-  
other French King writeth thus: *Some  
who went with our most reuerend brother, and  
fellow Bishop Austin vnto the English Nation re-  
turning to vs haue told vs with what charitie  
your Excellency refreshed the said brother of ours  
in your presence, and with how great help you  
furthered him in his voyage.* And 56. writing  
to Brunchild the Queene of France, he  
hath these words: *VWith what fauor and help  
your Excellency succoured our most reuerend bro-  
ther and fellow Bishop Austin going to the English  
Nation, neither did same before suppress in silence,  
and afterward some Monkes comming from him  
to vs haue particularly related.* Yow see the  
mission

mission of Saint Austin was not onely allowed as lawfull, but also holped and furthered by the Christian Bishops and Princes of that tyme.

3. After Saint Austins tyme Beda lib. 1. s. Bede cap. 22. speaking of Saint Austin, and his fellow Preachers, saith: the goodnes of God provided them for our English people, And c. 23. saith, that Gregory being mooued by inspiration of God therunto, sent the seruant of God Saint Austin. After him Ethelwerd lib. 2. cap. 1. Ethel- Gregory sent Saint Austin, confirmat eum diuino vverd admonitu. Florent Chron. ann. 596. saith: Gregory mooued by Gods instinct, sent Austin and others to preach the VVord of God to the English Nation. Of Protestants, Stow pag. 65. saith: Gregory was mooued of godly instinct to send Austin to preach to the Angles. Godwin in vita August. It pleased God, &c. Apologie for the oath of allegiance: Albeit Gregory sent Austin and others as he said with deuine reuelation into England vnto King Ethelbert, yet &c. Luther lib. cont. Anabapt. Fatemur in Papatu esse verum pradicandi officium. VVe confesse, that in the Popedom is the true office of preaching. The lawfulness also of Saint Austins sending must needs all such Protestants confesse as do deriue the authoritie of preaching in Luther, and their first Preachers from the Church of Rome, of whome wee shall speake in the second booke. And also all such

Protestants  
confesse S.  
Austin to  
haue bene  
sent of  
God.

Kings Ma-  
iestie in his  
oration to  
the parle.  
19. No-  
uemb. 1605.  
D. Couel  
defence of  
Hooker. p.  
77. Bury  
Treatise of  
Pacifcat. p.  
109.  
Some in  
Tewry.  
Hooker

64. *The prudentiall Ballance*

3. booke  
of Eccles. of  
Pole p. 133  
D. Baron.  
his 4 ser-  
mons p. 443.  
Feild. lib. 3.  
of Church. p.  
133.  
Fox  
Iust  
Caluin. 4.  
Iustice. 17.  
paragr. 49.  
VWhitak-  
cont. Dur.  
p. 397. Bel  
Surry pag.  
257.

such as do graunt, that the Church of Rome is a true Church of Christ, or that Papists may be saued, which commeth to one, because none can be saued out of the true Church. For if the Church of Rome be yet a true Church, and can send preachers lawfully, it can not be denyed, but it had the same goodnes, and power to send in Saint Gregory his tyme. And this also are they likly to grant who will needs haue S. Gregory and likewise the Church of Rome in his tyme to haue bene Protestant, or at least Saint Gregory was a true and vertuous Bishop. Finally they also must needs grant that Saint Austin was lawfully sent who say (as D. Feild doth lib. 3. *Of the Church*, cap. 6. 8. and others doe) that before Luthers diuision their Church was all one, & the same Church with ours. For suerly that Church allowed of Saint Austins mission. And therfor if she had authoritie to approoue Saint Austins mission, he was lawfully sent.

S. Austins  
mission  
proued by  
examples.  
Rome.  
1000 years  
agoe vsed  
to send  
preachers  
into all  
the world.

4. Fourthly, I prooue that Saint Austin was lawfully sent of Saint Gregory by examples. For as Saint Laurence, Saint Mellit, and Saint Iustus fellowes and successors of Saint Austin write in their letters to the Bishops and Abbots of Scotland in Beda lib. 2. cap. 4. *The accustomed manner of the Sea Apostolick was to send into all places*

places of the world to preach the word of God.

And this custom of the Church of Rome, sending preachers to all places of the world may be prooued by induction euer since Saint Peters tyme. For Saint Cle-  
ment 3. Pope after Saint Peter, sent Saint Dennis into France, as testifie Hilduinus in *Areopagit.* and the French Chronicles. Whervpon the French Bishops writing to Pope Leo anno 400. acknowledg the See of Rome *fontem & originem religionis suae.*

Pope Eleutherius about the yeare 170, sent hither Fugatius and Damian, as is before shewed. And Pope Victor his suc-  
cessor about the yeare 203. sent others in-  
to Scotland, as witnesse Boethius *libr. 6. Hist. Scot. Genebr. in Victor. Baron.* and others.

About the yeare 255. Pope Stephen consecrated Saint Mellonus a Briton, Bishop of Roane, and sent him thither to preach, as testifie the Author of his life, and Bale *cent. 1. cap. 31.* In the yeare 432. (saith Bale *cent. 1. cap. 43.*) died Saint Ninian, who being a Briton (as he saith there after Beda *lib. 3. cap. 4.*) comming from Rome preached to the South Picts, and conuer-  
ted them to Christianitie. About the year

429. Pope Celestin sent hither Saint Ger-  
man and Lupus to confute and expell the Pelagians, as testifieth Prosper in *Chronic.*

Bale *cent. 1. cap. 45. Baron. an. 429.* And the

same

same

same

same

same

same

same

same

same



same Pope about the yeare 434. consecrated Palladius Bishop for Scotland, and sent him thither, as testifie Prosper *Chron.* Beda *lib. 1. cap. 13.* Baron. *an. 429.* Hunting. *lib. 1.* and others. And about the same tyme also he sent S. Patrick to Irland, as testifie Marianus *in Chron. Cambd. in Hibernia.* Bale *cent. 1. cap. 49.* where he saith that Saint Patrick preached *sinceram Christi religionem.* And thus yow see how before S. Gregory, Popes sent preachers hither to all the ancient inhabitants of these two Ilands, and that they receaued his Legats, which Legats also for the most part were Britons. Which declareth plainly what opinion those ancient Nations had of the Popes authoritie to send preachers hither.

5. In like sorte after S. Gregories tyme, the Pope sent preachers both hither, and into other Contries. For about the yeare 635. Pope Honorius sent hither Saint Birin, who conuerted the West Contrie, as Beda saith *lib. 3. cap. 7.* Godwin *in vita Birini.* Bale *cent. 13. cap. 4.* And *cap. 5.* he addeth that he sent also Saint Felix, who conuerted the East-Angles. In the yeare 668. Pope Vitalian sent hither S. Theodore and Saint Adrian, as writeth S. Beda *lib. 4. cap. 1.* Godwin *in Theodor.* Bale *cent. 13. cap. 6.* and others. About the yeare 690. Pope Sergius I. sent S. Willebrord and other

Ancient  
Britons  
Scotts  
Picts and  
Irish recea-  
ued prea-  
chers fro  
Rome.

P. Hono-  
rius.

P. Vitalian

P. Sergius.

other English Mōks to preach to the Frisons and Saxons, as testifieth Marcellin in *Sur. tom. 2. Beda lib. 5. cap. 11. 12. Bale cent. 1. pag. 78. cit.* About the yeare 719. Pope Gregory 2. sent Saint Boniface an English man, called the Apostle of Germany, thither to preach, as testifie Bale *cent. 1. pag. 79.* and all German writers. About the yeare 870. Pope Adrian 2. sent Saint Cyrill and Methodius to preach to the Morauians and Slauonians, Baron *Martyrol 9. Martij. Sigebert. in Chron.* About the yeare 970. Pope Iohn 14. *inuitet* (saith Bale *cent. 2. cap. 30.*) the Kingdom of Polonie to Papisine, and sent thither Cardinall Giles. About the yeare 989. Pope Iohn 15. sent S. Adilbert to preach to the Hungarians & Bohemians. About the yeare 1000. Saint Boniface was sent by the Pope to the Russians. About the yeare 1145. Pope Eugen 3. sent Adrian an English man, and afterward Pope, into Norway, as Bale saith *cent. 2. pag. 178.* About the yeare 1252. Pope Innocent 4. sent the Franciscans and Dominicans vnto the King of Tartarie, whome they conuerted, and christened, as writeth Bale *cent. 4. cap. 17.* About the yeare 1494. Pope Alexander 6. sent Bucill and 11. Monkes more into the West-Indies then newly discovered by the Spaniards. And at the same tyme were Franciscans sent by the

P. Gregory 2.

P. Adrian 2.

P. Iohn 14.

P. Iohn 15.

P. Eugen.

P. Innocent 4.

P. Alexander 6.

Pope into the East-Indies, and since that Dominicans, Iesuits, and other religious men haue bene sent into diuers barbarous Prouinces of both Indies, Africk, and Brasile. And in almost all these missions haue those which were sent by the Pope, conuerted those Nations, to whome they where sent, *God cooperating with them, and confirming their words with miracles following,* & are therfor termed the Apostles of those Contries. And if this so long continuance of the Popes sending Preachers into all parts of the world, and Gods meruailous and miraculous concurse with them, by the conuersion of the Nations, to which they were sent, be not ynough to prooue that S. Gregory had sufficient authoritie to send Saint Austin hither, I know not what authoritie can be sufficient.

CHAP.

CHAP. IX.

*That Saint Austin was lawfully  
sent hither to preach, prooued  
by reason.*

S. Austins  
mission  
prooued  
by reason.

**B**Y reason I will 'prooue it. First, out of that which Protestants haue granted. For, *It is well knowne* (saith B. Bilson *de Obedien. part. 1. pag. 60.*) *that the Pope was not onely Patriarch of the VVest parts, but of the foure Patriarches which were the cheefe Bishops in Christendom in order, and accompted the first. And pag. 318. Patriarch of the VVest we grant he was.* The same in other termes confesseth Iuell *art. 9. diuis. 26.* where he saith: *The Pope had in his prouince one great parte of Christendome. And Reynolds Confer. pag. 541. where he calleth his diocese a Princely diocese, and insinuateth it to contayne all the West Church. For the East he diuideth among the three other Patriarchs, Likewise the graunt that he vsurped not his Patriarchat. But* (saith Bilson, *pag. 60. cit.*) *it was giuen him by consent of men. and pag. 319. it came by custom, as the Councell of Nice witnesseth. D. Doue of Recusancy p. 80. VVhat authoritie the Pope hath had ouer the Latin*

Out of  
vvhath pro  
test grant  
Bilson.

Iuell.

Reynolds.

the Popes  
Patriar-  
chat law-  
full.

Popes Patriarchat  
ancient.

England  
eueryvnder  
the Popes  
Patriarchat.

Church, hath bene giuen him by human conſtitutions, and generall conſent of Princes and States. Caluin lib. 4. Inſtitut. cap. 7. §. 1. Decreto Nice-  
ne Synodi primus inter Patriarchas locus tribu-  
tur Romano Episcopo. Finally, they grant that  
the Popes Patriarchat ouer the Weſt is  
not new, but begun euen in the tyme of  
the primitiue Church. For Feild lib. 3. of  
the Church, cap. 1. ſaith: In the tyme of the Ni-  
cen Councell, and before, as appeareth by the Acts  
of the Councell, there was three principall Biſhops  
or Patriarchs of the Chriſtian world, namely the  
Biſhop of Rome, of Alexandria, of Antioch. Thus  
breeſly yow ſee the Popes Patriarchat  
ouer the Weſt granted to be moſt an-  
cient, and lawfull. Hence I argue thus.  
A Patriarch hath authority to ſend prea-  
chers to all partes of his Patriarchie: Ergo  
the Pope had authority to ſend preachers  
to England, which is a parte of the Weſt.  
The Antecedent none can deny. The Cō-  
ſequent notwithstanding Bilſon lib. cit. pag.  
320. doth ſtrangely deny. But no maruell  
if ſtrange and vnheard of ſhifts be found  
to maintaine falſe doctrine. For ſaith he:  
Pope Innocent 1. epiſt. 91. inter epiſt. Aug. confeſ-  
ſeib he had no authoritie to call one poore Briton  
out of this Realme. And the Britons would yeeld  
no ſubiection to Auſtin the Romiſh Legat. Ther-  
for England was not within the compas  
of the Popes Patriarchat.

2. But

2. But the first of these proofes is a manifest vntruth, and the second a meere folly. For vntrue is it, that Saint Innocent confessed he had not authoritie to call one out of Britany. For the Briton of whome he spake was Pelagius the heretick, who at that tyme was not in Britany, but in Palestine, as testifieth Saint Austin *epist.* 32. written the same yeare, which was *an.* 416. Nether had Pelagius bene in Britany long tyme before that. For as Baron sheweth *an.* 405. out of Saint Chrysostom and Isidore Pelusiot. He was brought vp in the East, and after that liued, as Saint Austin saith *epist.* 95. *longe tyme in Rome*, where being discouered, he fled, as Baron telleth *an.* 412. into Sicilie, and thence into Palestine, where (being by his hypocrisy and fraud absolued from heresie, and finding fauor at the Bishop of Hierusalem, but contrariwise condemned by Pope Innocent and Zozimus) he stayed, and for any thing I finde ther dyed. For if him self had brought his heresy into Britany, Beda *lib.* 1. *cap.* 17. Would neuer haue ascribed the bringing of it to one Agricola long after. And therfor I doubt of that which Bale *cent.* 1. *cap.* 38. citerh out of Walden. that Pelagius was *à suis Britanni pulsus in exilium ob heresim*, vnles by driuing into banishment he ment keeping

out of the Contrey, as perhaps Pelagius was. Besides Innocent saith not, that he had not authoritie to call Pelagius where soeuer he were, yea he insinuateth the contrary; but that Pelagius if he were obstinate would not come at his call, and that others, that dwelt nerer to him myght do it more conueniently, than he who dwelt so far of as Rome is from Palestine. His words are these, *Qui Pelagius si confidit, &c.* Which Pelagius if he trust and knowe that he deserueth not to be condemned of vs, because he reiects that which he taught, he should not be sent for of vs, but he himselfe should make haste that he may be absolued. For if he think yet as he did, when will he present himselfe to our iudgement vpon any letters whatsoeuer, knowing that he shalbe condemned? And if he were to be sent for, that might be better done of them who are nerer, than so far of as we are. But there shall want no care of him if he will be cured.

3. Bilsons prooue out of the Britons deniall of subiection hath no more color or reason, than a few rebells deniall of subiection hath to prooue a Prince to haue no authoritie ouer a parte of his Kingdome. For their Catholick Ancestors did euer acknowledg themselues vnder the Pope his iurisdiction, as appeareth both by that which hath bene said before as also because the Archbishops of the Britons

Cathol.  
Britons e-  
uer tooke  
the Pope  
to be their  
superior.

tons not long before Saint Austins coming were the Popes Legats, as write. h Galtrid a man of good account among Protestants *lib. 9. cap. 12. Dubritius* (saith he) *Primat of Britannie, and Legat of the See Apostolick was famous with such great pietie.* And had Palls from Rome, as is euident in the life of Saint Sampson. Nether did the heretick Britons refuse to be subiect to Saint Austin, because they thought Saint Gregorie to haue no authoritie to apoint an Archbishop ouer them, (for vndoubtedly they would haue alleadged this as a reason of their refusal if they had so thought it) but onely because, as Saint Beda reporteth *lib 2. c. 2.* they layd with them selues. *If he would not so much as arise to vs, If wee should subiect our selues to him he would despise vs.* If he had risen to them they were determined to subiect them selues to him, as Beda there saith, which they neuer would haue done if they had doubted his authority insufficient.

Why the Britons refused to be vnder S. Austin.

Secondly I prooue it by reason grounded in scripture. The authority which Christ left in his Church to preach to all Nations he gaue to euery Apostle, as appeareth by his words *Matth. 28. Docete omnes gentes, Teach all Nations.* And Protestants who teach, enery Apostle to haue bene head of the rest of the Church besids them selues,

Secod reason in prooffe of S. Austins mission.



Authori-  
tie to ſend  
preachers  
to all nati-  
ons muſt  
remaine in  
ſome one  
Biſhop.

No Biſhop  
could ſend  
preachers  
to Englad  
but the  
Pope.

ſelves, do not deny: Therefore this authority muſt remaine in ſome ſucceſſor of one or other of thoſe Apoſtles, and muſt not be onely in the whole Church, be-  
 cauſe it muſt deſcend to ſome ſuch as  
 Chriſt gaue it vnto. Beſides if authority  
 to ſend to all Nations were not in ſome  
 one Biſhop or other, but in the whole  
 Church onely, when ſoever there were  
 Preachers to be ſent to Infidells, ther  
 ought to be a generall Councell called,  
 which were both abſurd, and was neuer  
 practiſed in Gods Church. But authority  
 to preach or ſend preachers to England  
 was more likly to be in Saint Gregory,  
 than any other Biſhop. For touching the  
 Patriarchs or Biſhops of the Eaſt, it is a  
 thing vnheard of, that any of them ſhould  
 haue iuriſdiction ouer England. And as  
 for the Biſhops of France, certain it is they  
 neuer had any authority ouer England.  
 And the ſame I may ſay of Scotland, Ire-  
 land, Flanders, Spaine, and all other Con-  
 tries. The doubt onely may be of Britons,  
 becauſe they once had authority ouer the  
 Contry, which the Engliſh poſſeſſed. But  
 that could yeald them no ſpirituall au-  
 thority ouer the Engliſh in Saint Auſtins  
 tyme, becauſe nether was the Engliſh  
 euer ſubieſt to the Britons, nor was ther  
 in Saint Auſtins tyme any Britiſh Biſhop  
 aliue

alius who had had any diocese within  
 England: Therefore they could at that  
 tyme claime no more authority to send  
 Preachers into England, than the Bishops  
 of Wales can now. Wherefore if this au-  
 thority was then in any Bishop (as needes  
 it must be) it was in the Bishop of Rome,  
 who euer since the primitive tyme of the  
 Church hath vsed to send preachers hi-  
 ther as is before shewed. And if any re-  
 quire the Princes approbation for the  
 lawfullnes of a Preachers mission, this al-  
 so S. Austin had as is euident by S. Beda l. 1.  
 c. 25. Besides Protestants confesse the Pope  
 to haue bene alwaies the cheefe Patriarch  
 & Bishop of Christedom. Saith D. Whit-  
 aker lib. 6. cont. Dur. p. 464. I will not deny that  
 the Bishop of Rome was Primat of all Bishops. And  
 p. 148. Rome the Seat of the first Patriarch. The  
 See of Rome, saith Calvin l. 4. c. 7. §. 26. was  
 in tymes past the cheefe of all Iuell art. 4. diu. 16.  
 Of the Patriarches the Pope had the first place both  
 in Councell, and out of Councell. And. 26. Of  
 the Patriarchs the Bishop of Rome was euer the  
 first. And. 32. Victor sayth that Rome is the chee-  
 fe or head ouer all others, which of our parte for  
 that tyme is not denied. Bishop Bilson pag. 60.  
 saith it is well knowne that the Pope was the  
 cheefe of the Patriarchs. D. Reinolds Con-  
 fer. pag. 568. Among all the Apostolick Churches,  
 the Roman for honor, and credit had the chieffy  
 And

Protestan  
 confesse  
 the Pope  
 to haue  
 bene the  
 cheef B. of  
 Christen-  
 dom.  
 D. vvhitak

Caluin.

Iuel.

Bilson.

Reinolds

And 554. Chryſoſtome and Baſile gaue the Pope a ſupreheminence of authority. pag. 368. Cyprian giueth a ſpeciall title of honor and preheminence to the Church of Rome. The Fathers apply the name of the Rock to the Biſhop of Rome. Finally Fox in his *Acts* pag. 18. ſaith, that in *Lyrinensis*, *Pascaſin*, *Iuſtinsian*, *Athanaſius*, *Hierome*, *Ambroſe*, *Auſtin*, *Theodoreſt*, and *Chryſoſt*. S. Peter with his ſucceſſors is called Head of the Church, Cheefe of Biſhops, Prince of the Apoſtles. And the like confeſſe all other Proteſtants. Therfor if authority of ſending preachers remaine in any Biſhop, it is moſt lykly to remaine in the Pope.

Third rea-  
ſon for  
prooſe of  
S. Auſtins  
miſſion.

4. Thirdly, I argue thus. Who hath authority to gouern the whole Church of God, hath authority to ſend Preachers to all Nations: But Saint Gregory had authority to gouern the whole Church: Ergo he had authority to ſend Preachers &c. The Major needeth no prooſe. The Minor I prooue thus. Saint Peter had authority to gouern the whole Church, euen as it includeth the reſt of the Apoſtles; But Saint Gregory ſucceeded (though not immediatly) Saint Peter in that authority: Ergo, That Saint Peter had authority ouer the whole Church beſides the Apoſtles, the Proteſtants do graunt. For they teach that Chriſt made euery one of them Head and Gouvernor of all the

Proteſtant  
graunt e-  
uery A-  
poſtle to  
haue bene  
Head of  
the reſt of  
the church

the Church besides them selues. D. Whitaker lib. 5. pag. 365. cont. Dur. Quis Petrum, &c. VVho confesseth not that Peter was the foundation of the Church, seeing that it is common to all the Apostles? And lib. 9. pag. 745. Super Petrum, &c. Vpon Peter is the Church founded, but not vpon him onely, Et Petro totius, &c. And to Peter is the care of the whole Church committed, but not to him onely, Quia hoc commune, &c. Because this was common with the rest of the Apostles, as the Scripture, and Fathers most clearly testifie. Behould how he confesseth that both Scripture and Fathers testifie, and that most clearly, that the care of the whole Church was committed to Peter. D. Reynolds Confer. pag. 32. As the name of foundation is giuen to the Apostles, Apoc. 21. so the twelue foundations do prooue them twelue heads. Ibid. All the Apostles were heads. Item pag. 26. Christ promised to build his Church not vpon Peters doctrine onely, but vpon his person in some sorte. And pag. 28. Christs words to Peter import this sense: Vpon thee I will build my Church. And Bilson lib. of Obedience, pag. 87. granterh, that the Rock on which the Church is promised to be built Matth. 16. was Peters person, and that the Church was built vpon him, but not vpon him onely, but the rest of the Apostles too. And if passion did not blynd their eyes, they would see that the Scripture and Fathers do

Declarat.  
of discipl.  
print at  
Genoua  
1549.  
Christ cō-  
mēded to  
Peter all  
his flock.

The same  
saith Fulk  
Annotat.  
Mat. 16.  
Iou. 1.

S. Peter as  
plainly o-  
uer the A-  
poſtles as  
ouer the  
reſt of  
Chriſtians

do as plainly teſtifie that Saint Peter was Head of the whole Church, euen as it includeth the reſt of the Apoſtles, as they teſtifie that euery Apoſtle was Head of the reſt of the Church beſide themſelues. For the places of Scripture out of which they do or can prooue that euery Apoſtle was head of all other Chriſtians (as yow may ſee in Whitaker *loco cit.* pag. 147. and Reynolds *loco cit.*) is *Matth.* 28. where euery Apoſtle is bidden to teach all Nations. and *Ephes.* 2. where Chriſtians are ſaid to be founded vpon the Apoſtles. And *Apoc.* 21. where the twelue Apoſtles are called the foundations of the Church, by which places they do prooue (and well) that euery Apoſtle was made Head ouer euery Chriſtian, and the whole Church beſide themſelues; becauſe there is no exception made of any man, whome they are not to feede, nor of any Chriſtian in the Church, which they founded. And therefore in the commiſſion giuen by Chriſt to euery Apoſtle in the word Nations, are included all other beſide them ſelues. And in the ſpeech of the Apocalyps vnder the word Church, are vnderſtood all other Chriſtians whatſoeuer. And conſequently euery Apoſtle is by the plain verdict of Scripture Preacher to all Nations, and Founder of euery Chriſtian beſide them ſelues. In which authority

be-

because their Apostleship did consist, and therein all the Apostles were equall to S. Peter (for euery one of them was as well sent to all Nations with authority to found Churches euery where, as he was) some Fathers say, that other Apostles had *parentis potestatem* with S. Peter, as Anaclet *dist. 21. c.*

How some Fathers say that others were equal in the Apostleship with S. Peter.

*Cū in nouo.* Cypr. *de unit. Eccl.* Chrys. *in 1. Gal.* & that the Church is equally founded on all the Apostles, because ouer the rest of the Church besides, the Apostles euery one of them had equall authority with Peter: & the Church, (not including the Apostles) was equally founded on euery one of them.

5. But by the same maner, and in the same euidency that Protestants do prooue that euery Apostle was Head ouer all the Church besides them selues, do we prooue that Saint Peter was head ouer all the Church euen as it includeth the rest of the Apostles. For as in their cōmission, *Teach all Nations*, and the other speech of them *Foundations of the Church*, all are included beside them selues, because none are excepted, as they are by reason of that relative opposition which is there found betwene *Teachers, & Taught, Founders, and Founded*; & therfor euery one of the Apostles being in this speech called *a teacher & foundation* none of them in the same speech can be ment to be taught, or founded him self. So in

Proued by Scripture that S. Peters cōmission includeth the rest of the Apostles.

like

like sort in S. Peters Commission *Ioan 21. Feede my sheepe, Luc. 22. Confirme thy brethren.* and in Christs words of him *Mat. 16. Thou art Peter, and vpon this Rock will I build my Church.* No one Apostle or other besides himself, who alone is spoken to, and is in them appointed *Feeder* and *Confirmer* and *Foundation*, is any more excepted than any other Christian is excepted in the Commission of the Apostles in generall. And therefore are they as well and as clearly included in his Commission vnder the name *Sheepe, Brethren, Church*, as other Christians are included in theirs vnder the name of *Nations* and *Church*. And therfor Saint Bernard said *de Consider. Nihil excipitur, vbi nihil distinguitur.* There being no distinction in these words of Christ, *my Church, my Sheepe, thy Brethren*, made from the rest of the Apostles, they are not excepted, but included in them. Wherefore if Protestants will here admit their commō rule of expounding one place of Scripture by an other, they must confesse that Scripture as clearly maketh S. Peter Head of the Apostles, as it maketh them Head of all other Christians. Secondly I prooue by confession of Protestants, that Christ in his words *My Church, My Sheepe, Thy Brethren*, spoken to Saint Peter, included the rest of the Apostles. For D. Reynolds *Conferenc. p. 385.* faith

Secondly  
prooued  
by confession  
of  
Protestants.

saith, that Christ by, *My Church*, Mat. 16. meant generally the Catholick Church, all the chosen. But the Apostles were chosen, yea the chiefe of them. And p. 386. It is the Church of Gods elect, and chosen, which Christ doth call in this place (Math 16.) *my Church*, where he addeth, that this is cleare and out of all controuersie. And p. 368. Christ said of his whole Church that the gates of hell. &c. Therefore the whole Church was founded on Peter. The same he repeateth Concluf. 1. p. 615. and Concluf. 2. p. 625. and generally all Protestants graunt the same. For out of this place they proue that the Elect can not fall from God, because Christ here sayd that Hell gates should not preuaile against his Church, That is (say they) against his Elect. In like sort the said Reinolds Conf. p. 386. saith, that these words, *My Sheepe*, Iohn 10 (where it is sayd *my sheepe heare my voice*) included all the Elect. Therefore Iohn. 21. the very same words include all the Elect (beside Peter, who is excepted because he is apointed to feede them) vnles we will, not vpon any different occasion ministred by scripture, but vpon our own preconceited opinion expound the same word, now one way, now an other. Finally the sayd Reinolds Conf. pag. 103. confesseth that by, *Thy Bethron Luc. 12.* Christ ment *all the faithfull*. Then surely he included all the Apostles.

F 6. Thy-



Thirdly by  
authoritie  
of Fathers

6. Thirdly, I proue that S. Peter was head of the whole Church by the authoritie of holy Fathers, whome because Whitaker cōfeſſeth (as yow heard before) to teach moſt clearly, that the Church is founded vpon Peter, I wil omit their words and remit thoſe that liſt read them to Bellarm. l. 1. de Pont. c. 10. Onely I will ſhew that they teach that the Church (as it includeth the reſt of the Apoſtles) is founded vpon Peter onely. Cyprian. *epiſt. ad Iulian. Eccleſia qua vna eſt ſuper vnum.* The Church which is one is founded vpon one, who by the commaundemēt of our Lord receaued the key thereof. In which words we ſee, that as the Church is ſayd to be one onely, ſo it is ſaid to be founded vpon one onely. And lib. 1. *epiſt. 8. Eccleſia vna & Cathedra vna. &c.* One Church and one Chaire was by our Lords word founded vpon Peter. And Saint Hierom. in 2. *Iſaia.* after he had ſaid that the Apoſtles were, *Montes, mountains,* addeth: *Super vnum montem Chriſtus fundat Eccleſiam, & loquens ad eum: Tu es Petrus. &c.* Vpon one of the Mountains Chriſt foundeth his Church, and ſpeaking to him thou art Peter. &c. S. Leo *ſerm. 2. de Annuiuerſ. ſaith,* Saint Peter was *plus ceteris ordinatus. &c.* ordained more than the reſt, whiles he is called a Rock, a Foundation, and apointed porter of the kingdome of heauen. And for this cauſe the Fathers when they ſpeak of Peter in reſpect

respect of the rest of the Apostles, they manifestly prefer him in authority before them, *ceteris praelatus discipulis*. Preferred before the rest of the disciples saith S. Basil. *homil. de Iudicio Eccles.* And this is so evident as D. Reinolds Confer. pag. 179. confesseth that the Fathers call Peter the mouth, the Top, the highest, the President, the head of the Apostles, and pag. 562. The Prince, the Top, the Cheefest of the Apostolick company, the Teacher of the whole world, and a Father of the household. And graunteth also that some of these Titles touch gouernment, and signifie a preheminance in gouernment. Wherupon he is inforced pag. 180. to acknowledg that Saint Peter was superiour among the Apostles, as a President of a Parliament in France, or as a Consull among the Romans. But who wel considereth, shall easely perceauie that this is but an authoritie deuised of purpose to delude the words of the Fathers, who speaking of Saint Peters authoritie ouer the Apostles, vse the very words which we do, to declare his supremacy. And therfor if they be vnderstood by their own words, and not as Reinolds pleaserh to expound them, they vsing the same words as we do, must be vnderstood as we are. But because this question is some what beside my present purpose, I will vrge it no farther. Onely I would know

Reinolds deuiseh an authoritie in S. Peter to auoid his supremacy.

of Reinolds how Peter did come by his Consulship ouer the Apostles, which he graunteth to him. Did the Apostles giue it him? But where readeth he that? Did Christ bestow it on him? But where? if not *Math. 16.* and *Iohn. 21.* In which places if Christ gaue him any authoritie ouer the Apostles he gaue him as full power ouer them as ouer other Christians. For ther is no limitation of his power towards some more than towards others, but they are as well to be fouded on him as others are, & he was to feede them, as wel as others. Nether doth this his authoritie ouer the rest of the Church, and the Apostles too, preiudice the supreme authority of Christ ouer all, any more than the lyke authority which the Protestants graunt euery Apostle had ouer the rest of the Church. Secōdly, I would know of Reinolds why he doth not graunt this Consulship ouer the whole Church to the Pope, or at least to some one Bishop or other, but wil make euery Prince head of the Church in his Kingdome.

That S. Peters authoritie remaineth in some Bishop of the Church.

7. Now that this authority of Saint Peter remaineth still in the Church, and descended from him to some Bishop, I proue, because all the ends for which ether Christ declared, or the Fathers affirme, that Christ instituted this authoritie, to  
 remaine

remain as well after his death, as before. The first was, that the gates of hell should not preuaile against the Church. *Matb. 16.* Secondly, that what is loosed in earth, may be loosed in heauen. *ibi.* Thirdly, that Peter might cōfirme his Brethren *Luc. 22.* Fourthly, that he might feede Christs sheepe. *Io. 21.* Fifthly, that one being made head, occasion of Schisme might be taken away. Hierom. *lib. 1. cont. Iouinianum.* Sixtly, that the origine of the vnitie of the Church might appeare. Cyprian. *de simpl. Pralat.* because, as he saith, *lib. 1. epist. 3.* Priestly vnity rose from Peters chaire. And *epist. ad Fulcian.* Our Lord began the origine of vnitie from Peter. This cause alleadgeth also *Leo. epi. 84.* and *Anast. and Optat. l. 2. contra Parmen.* But all these ends remaine after Saint Peters death. Therefore the authoritie also remaineth. Besides S. Austin saith *L. de Pastor. c. 1.* *Christiani sumus propter nos, Prapositi non nisi propter vos.* Therefore Saint Peter being made Cheefe of Gods Church, for the good of it, left his authoritie in the Church. Whervpon S. Austin *tract. 50. in Ioannem,* saith, that when Peter receaued the keyes, *Ecclesiam sanctam significauit,* he represented the holy Church, because he receaued them, as her Gouvernour vnder Christ, and for her good. And therefore as long as she remaineth, the authority

Aarons  
authoritie  
remained  
in his Suc-  
cessors.  
Therefore  
Peters.

which Saint Peter receaued for her good  
mu<sup>t</sup> remaine. Secondly, I proue it, because  
God in the ould law instituted one high  
Priest, who vnder him in spirituall matters  
shoulde be head of the Synagogue, as in  
plaine termes confesse Calvin *lib. 4. Instit.*  
*c. 6. §. 2.* Whitaker *cont. Dur p. 151.* Reinolds  
*Conferen. pag. 204. 205.* And his authoritie  
descended to his successors, so long as the  
Synagogue continued. Wherefore wel said  
the Archbishop of Canterbury, Suruey  
*cap. 8. VVe must not dreame that when the Apostles*  
*(S. Peter) died the authoritie which was given*  
*to them, ceased, no more than we, may that the*  
*authority of Aaron, and his naturall sonnes expired,*  
*and ended with them.* But the gouernment  
of the Synagogue was but a figure of the  
gouernment of the Church. For as Saint  
Paul saith: *Omnia in figura contingebant illis.*  
Therefore, &c. Who will see more of this  
matter may read Stapleton. *contr. 3. q. 2.*

That the  
Pope is  
Successor  
to S. Peter.

8. Onely this remaineth, that wee proue  
that the Bishop of Rome (& consequent-  
ly Saint Gregory) was successor to Saint  
Peter in this authority. Which I proue,  
First, because no other Bishop euer clai-  
med it. For albeit the Patriarch of Con-  
stantinople in Saint Gregoryes tyme clai-  
med to be vniuersall Patriarch, that is (as  
Saint Gregory vnderstood him) to be the  
onely proper, and formall Bishop, as shall  
be

be more declared hereafter, yet he acknowledged him self vnder the Pope, as Saint Gregory him self withall witnesseth in these wordes, lib. 7. epist. 63. *De Constant. sede quis dubitet eam Sedi Apostolica esse subiectam, &c.* VVho doubted but the See of Constāt. is subiect to the See Apostolick (of Rome) which both the most religious Lord the Emperor, and our (Eusebius) religious brother, Bishop of the same Citty do dayly professe. Where, by the way I note, that *Eusebius* is not the name of the Patriarch of Constantinople, at that tyme, but a surname giuen vnto him for his great externall acts of religion, who also was for his abstinence named *Ieiunator*, that is, *Faster*. Secondly, because the Bishops of Rome haue alwayes challenged, and often practised the same authority. The Church of Rome saith (Fox Act. lib. 1. pag. 1.) in all these ages aboue specified (from the Apostles) that challanged to it selfe the title and ringleading of the whole Vniuersall Church on earth, by whose direction all other Churches haue bene gouerned. And pag. 18. VVhat so euer was done in other places, commonly the maner was to write to the Roman Bishop for his approbation. The testimony of the Roman Bishop was sometimes wont to be desired in those dayes (of Pope Iulius) for admitting Bishops in other Churches, wherof we haue examples in Socrates lib. 4. c. 37. VVhen Bishops of any other Prouinces were

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at any dissention, they appealed to the Bishop of Rome. Doct. Reinolds Confer pag. 457. Popes of the second 300. yeares after Christ claimed some soueraignty ouer Bishops. pag. 383. Zozimus, Boniface, Celestin did vsurp (saith he) ouer the Churches of Africk, whiles Austin was alieue. pag. 544. They would haue Bishops, and elders appeale to Rome. And .pag. 550. Popes (namly Innocent, Leo, Gelaf. Vigil. Greg.) taught that the Fathers by the sentence of God decreed that whatsoener was done in Prouinces far of, should not be concluded before it came to the notice of the See of Rome. And thus they say all Churchestooke their beginning from the Roman, that all Bishops had their honor from Peter. And yet him selfe saith pag. 545. that Pope Innocent was learned and Catholick. And pag. 540. That S. Austin alleadgeth his authority against hereticks. And that in those times Popes were learned, and Catholicks. pag. 552. 554. 555. and sued vnto by S. Basil, S. Chrysostom, and S. Augustin, and the African Bishops, sought vnto them for their aduise and counsell, for their authoritie and credit. Of such account were those Popes that claymed the supremacie euen amongst the cheefe Doctors of the Church. Doct. Whitak. lib. 7. cont Dur. pag. 480. saith, that Pope Victor practised authoritie ouer externe Churches, who was not long after S. Peter, and by the iudgment of Protestants a godly martyr.

martyr. Wicklif in Fox pag. 445. confeſſeth the Biſhop of Rome to be Chriffs Vicar on earth. And Luther for ſome yeares after he began Proteſtancy confeſſed the ſame, as yow may ſee lib. de Captiu. Babil. in initio, and in Fox pag. 774. Edit. 1596.

9. Thirdly, I prooue it, becauſe the Pope is ſucceſſor to Saint Peter in his Biſhoprick, therefore he is more like to haue his authority than any other. That the ancient Fathers ſay, that Saint Peter was Biſhop of Rome, Proteſtants nether do nor can deny. And therefore I will for breuity omitt their testimonies, and content my ſelf with theſe mens confeſſions. The learned and ancient Fathers (ſaith Biſon lib. of Obedience pag. 143.) call the Biſhops of Rome Peters ſucceſſors. pag. 380. Saint Peter ſounder of Saint Leo his Church. The Fathers ſay (writeth Reinolds pag. 218. 219). Peter was Biſhop of Rome, and he nameth Hierom, Euſeb. Irenæus. Biſhop Cooper in Chron. Linus firſt Biſhop of Rome after Peter. But ſaith Reinol. they meant improperly. And why ſo? Becauſe (ſaith he) Peter being Apoſtle could not be Biſhop of one Cyttie. Secondly, becauſe Irenæus lib. 3. c. 3. nameth Linus firſt Biſhop of Rome, and Euſebius in Chron. calleth Euodius firſt Biſhop of Antioch, which could not be if Peter had bene a proper Biſhop. But againſt theſe ca-

Third reaſon that the Pope ſucceeded Peter in his authority.

vvhen the Fathers call Peter Biſhop of Rome they meane properly.



uils I oppose the propriety of the word *Bishop*, which no Father or ancient writer hath signified that he vsed improperly when he called S. Peter Bishop: And all words (especially in histories) are to be taken properly, when the Authors declare not the contrary, els we should neuer be sure how we should vnderstand the writer.

2. Secödly, they say, that S. Peter was first B. of Rome. *Negare non potes* (saith. Opratus l. 2. writing against hereticks) *Thou canst not deny that thou knowest, that to Peter first was an Episcopal Chaire set in Rome in which first sate Peter, to whome succeeded Linus.* Loe how certain was it thē that the very hereticks could not deny, but they knew it to be so. Wherfor I ask when the Fathers sayd Peter was first Bishop, how they vsed the word *Bishop*? If improperly, then they meant so of Linus. If properly, thē we haue our purpose.
3. Thirdly, in reckoning of the Catalogue of the Bishops of Rome, they alwaies name Peter first. Iren l. 3. c. 3. Euseb. Chron. Epiph. her. 27. Hier. in Clemente, Opratus l. 2. Aug. ep. 165. But what should he do in the Catalogue of proper Bishops, if he were none him self? Besides they reckon him first Bishop of Rome as they reckon Mark first B. of Alexandria, but Mark was a proper Bishop. Fourthly,
4. they call the See of Rome the seat or chaire

chaire of Peter, S. Cyprian lib. 1. Epist 3. lib. 4. epist. 2. S. Hierom in Pet. ep. ad Damasum Aug. lib. 2. cont. Petil, cap. 51. Sozom. lib. 1. c. 14. Prosper lib. De ingratis Bernard epist. 237. And in like sort they call it *sedes Apostolica* as Calvin confesseth, and is euident ex Concil. Calcedon. Act. 16. And Rein. Confer. pag. 369. The Fathers in speaking of the Church of Rome mention often the Chair, and seat of Peter. Hierom honoreth the Bishop of that See with the name of Peters Chaire. Firtly, they call the Bishop of Rome successor to S. Peter. S. Hier. ep. ad Damas. Concil. Ephes. 1. Tom. 2. S. Eulog. apud Greg. lib. 6. ep. 37. And that they meane of a proper successor, appeareth by that they attribute that peculiarly to the Pope. Sixtly, & lastly they say that Peter sate in the Bishops Chaire of Rome as they saye his successors did. *Cathedra* (saith S. Austin lib. 2. cont. Petil.) *quid tibi fecit Romana in qua Petrus sedit, & in qua nunc Anastasius sedet? VVhat hath the Chair of Rome done to thee in which Peter sate, and in which now siteth Anastasius?* Therefore either Peter was a proper Bishop, or Anastasius was none. To conclude, Reinolds him self though vnawares confesseth it pag. 376. where he sayth that *Damasus succeeded Peter as in Chair, so in doctrine.*

10. As for the first of Reinolds cauls. It is no more against Peters Apostleship to be Bishop

Reinolds sayth P. Damas. succeded Peter in his chaire.

Bishop of one Citty, than it was to take a particuler care of the Iewes, as he did, nor more than it is for the Bishop of Winchester to be Parson of Eastmean. And for the second, Irenæus doth not call Linus first Bishop of Rome, but onely saith that Peter, and Paul gaue him the Bishoprick to gouern the Church, to wit vnder Peter, and in his absence. Euseb. indeed calleth Euodius first Bishop of Antioch, but that he meaneth of pure Bishops which were not also Apostles. For before he had sayd *Petrus Ecclesiam Antiochenam fundauit, ibique Cathedram adeptus, sedet.* And Rein. *Idco cit.* confesseth, and both he, and all graunt that *Linus was Peters successor.* And as for Ruffin, his words proue no more, but that Peter instituted Linus to help him, especially in his absence, as Valerius did institute S. Aug. in his life tyme, who after his death succeeded him, and so did Linus to Peter. Thus haue I prooued that S. Gregorie was successor to S. Peter in his Episcopall See, and that he succeeded him also in faith I neede not proue, because protestants, although they find some fault with Greg. doctrine, yet they confesse (as is shewed before) that he taught as much as is needfull to saluation, and consequently he wanted no thing to true succession to S. Peter.

11. Fourthly I proue that the Pope was most likely, to succede Saint Peter, by that which the Fathers attribute to him. Saint Hierom *epist. ad Damasum de nomine hypostasis. Ego nullum primum, nisi Christum sequens beatitudini tua, id est, Cathedra Petri communione consocior, super illam Petram edificatam Ecclesiam scio. Quicumque extra hanc domum agnum comederit prophanus est.* I following none formost but Christ, communicate with thy Holines, that is with the Chaire of Peter. Vpon that Rock do I know the Church was built, who soeuer shall eat the lambe out of this house is prophane. Note how he saith, that he followeth first Christ, and next the Pope, and that the reason, which he giueth herof after, was not why he followed Christ first, for that were needles to proue amongst Christians; And if he would haue giuen any, it would haue bene, because Christ is God; But the reason which he giueth, was why he followed the Pope next to Christ, to wit, because he knew him to be the Rock, on which the Church was built. Wherby it is euident, that by the Rock, he meant not Christ, as Bilson *lib. de Obed. pag 87.* and others would, but Pope Damasus as Reinolds cōfesseth p. 370. 376. But yet he meant not (saith Reinolds) the succession of the Popes, because Hierom writeth that Pope Liberius had before

*Proued out of Fathers that the P. succedeth peter in his authority.*

*Hierom followeth the P. next after christ because Christ made the P. the rock of his Church.*

sub-

subscribed to Arianisme. But if Hieroms  
 words be well pōdered he will be found  
 to haue said, both that Pope Damasus was  
 the Rock, and that his succession to Saine  
 Peter in his Chaire of Rome, was the cause  
 why he was the Rock. For if a subiect  
 writing to the King should say: *Nullum*  
*primum nisi Deum sequens maiestati tuae, id est,*  
*Throno Conquestoris (in temporalibus) consocior.*  
*Super illam petram edificatum Angliae Regnum*  
*scio. Quicumque extra hanc domum aliquid egerit,*  
*rebellis est.* He should confesse that both the  
 King were head of the Realme, and with  
 all tell how he came by that authority, to  
 witt, by succession to the conqueror. So  
 Saint Hierome in the forsaide words both  
 sayd that Pope Damasus person, which  
 he meant by *Beatitudini tuae*, was the Rock  
 on which in histyme, the Church was  
 built: and sayd with all that his person  
 had that authoriry by his succession to  
 Saint Peter in his Roman Chaire, and  
 therefore added these words, *id est, Cathe-*  
*dra Petri*, as a further explication of the  
 former. And consequently he meant that  
 the Church is built vpon all Popes that  
 lawfully succeed in the Chaire of Peter.  
 Which is so euident as Doct. Feild lib. 1. de  
 Ecclesia. cap. 41. confesseth plainly that Saint  
 Hierome loc. cit. said, that Peters Chaire is the  
 Rock the Church is builded vpon. As for Rei-  
 nolds

D. Feild.

nolds reasons, were it truth that S. Hierome wrote (as Reinolds saith) of Liberius, which yet diuers deny, and Reinolds must deny, if he will speak agreeably to him self. For pag. 570. he saith, that *the words of Austin* (ep. cont. Donat. and Hierome ep. cit.) do import a sincerity of faith in the Roman Bishops to their tyme, which would not be true, if Liberius had fallen. But admit I say it were true, that Liberius had denied his faith, that maketh no more against his Rock ship, than the like fault in S. Peter did against his. For as S. Peter though he denied his faith, yet taught not infidelitie as he was Apostle, and Pastor of the Church, so nether Liberius though he committed a personall crime, yet taught he no heresie, as successor to S. Peter, in which sorte onely he is the Rock of the Church.

12. Secondly, S. Austin ep. contra Donat. saith: S. Austin: *Numerate Sacerdotes vel ab ipsa Petri Sede. Ipsa est enim Petra quam non vincunt superba inferorum porta: Number the Priests euen from the very Seat of Peter; It is the Rock which the proud gates of hell do not ouercom.* Behould how the very succession of Popes from Peter, is called the Rock of the Church, as the Chair of Peter was before called of S. Hierome. To this Bilson pag. 88. First saith that the text is corrupted, and that it should be *ipse* and

Succession  
of Popes  
by S. Austin the  
Rock of  
the  
Church.

and referred to Peters person. But this is a mere surmise refelled in all the copies in Europe. Secondly he saith, that though it be *ipsa*, and grammatically agree with the substantiue *Petra*, which followeth, yet it may be meant of Peters person. But if Saint Austin had meant that Peter alone had bene the Rock, and that his successors partaked nothing with him in that, he would neuer haue byd vs number his successors too, and then tell vs that that was the Rock. Wherefore Reynolds *Confer. pag. 384.* confesseth that Saint Austin applyed this text *the gates of hell, &c. to the Church of Rome.* And Bilson himself as doubting of either of the former answers saith thirdly, that Saint Austin said not that Peters Seat is the Rock of the Church, but that hell gates preuaile not against it. But to our purpose all is one, that in Saint Austins iudgment Peters Seat (that is Peters successors in Seat) are either the Rock of the church, or so surely founded thereon, as the gates of hell shall not preuaile against the.

13. Thirdly, Theodoret an ancient and Grecian Doctor writing to Renatus, saith of the Roman See: *Tenet enim sancta Sedes gubernacula regendarum cuncti orbis Ecclesiarum.* That holy seat hath the gouernment of all the Churches of the world. Which words are so plaine, as Iuell *Art. 4. Diu. 21.* findeth no better

Theodo-  
ret.

better answer than (iudging others by his owne humor) to say, *That man naturally aduanceth his power at whose hands he seeketh help.*

As if Theodoret were such a man as would giue an Antichristian title (for so Protestants account the gouernment of the Churches in the world) or S. Leo accept it for flattery. Finally the great Council of Calcedon *ep. ad Leonem*, calleth

Concil.  
Calcedon.

Pope Leo their head, and say that to him. *Vinea custodia a Domino commissa est.* The custodie of the Vinyard (that is the Church) was committed by our Lorde. And thus I hope I haue sufficiently proued both by reuelation from heauen, by the authoritie of the Church then aliue, and since, by the examples of Popes euer since S. Peters tyme by confession of Protestants, and finally by reason taken out of scripture, that S. Greg.

had lawful authoritie to send S.

Austin. Now let vs come  
to S. Austins orders.

G CHAP.



## CHAP. X.

*That S. Austin was rightly ordered  
to administer the Sacraments,  
and preach the word  
of God.*

1. **T**HAT S. Augustin was created Priest at Rome is evident by his saying Masse, preaching, and Christening as soone as he came to Canterburie, as is before rehearsed out of Beda *lib. 1. cap. 26.* And after he had conuerted King Ethelbert he came (saith Beda *cap. 27.*) to Arles, where of Etherius Archbishop of that Citty he was consecrated Archbishop of the Nation of Englishmen, according as S. Greg. the Pope had commanded. And the King (saith the same S. Beda *cap. 26.*) gaue him place for his See in the Citty of Canterburie. Here by the way I note, that wheras S. Greg. *lib. 7. epist. 30.* saith, that S. Austin was created Bishop a *Germaniarū Episcopus*, he doth not gain-say S. Beda, who saith he was created by the Bishop of Arles, because France was of the writers of that tyme called Germanie, as appeareth by Venantius Fortunatus in *Carminē de Nuptijs Sigeberti & Brunehilda*, which might be, partly

partly because the French at that tyme  
and long after governed a great part of  
Germany, partly also because the Francks  
who then ruled in France were Germans  
come out of Germanie. But to our pur-  
pose. That S. Austin was rightly created  
Priest appeareth, by that he was made by  
the authoritie of S. Gregory, or his prede-  
cessors, whome protestants account to  
haue bene true Bishops of Rome. And  
Doct. Reinolds *Confer. pag. 362.* acknow-  
ledgeth the Pope to haue yet Bishoply  
power ouer his owne Diocesse. S. Austin  
therfore being a Roman, and made by the  
Bishoply authoritie of the Pope, was  
rightly made Priest. And in lyke sort it  
may be proued that he was rightly con-  
secrated a Bishop. For he was made by the  
authoritie of the Pope with the consent  
of the King of England. Secondly I proue  
that S. Austin was lawfully consecrated  
Bishop by the consent of the Christian  
world. For S. Greg. commanded him to  
be made Bishop, the French Bishops made  
him, the English Christians receaued him,  
and the East Church, to whome S. Greg.  
wrote of the matter, neuer disliked him,  
and all the Christian world hitherto hath  
approued him. Nether did the Britons  
(though enemyes) take any exceptions  
against his orders. Thirdly because all

That S.  
Austin  
was  
rightly  
ordered.

1

2

3

protestants call S. Austin a Bishop, and number him first in the Catalogue of the Archbishops of Canterburie. And if their Bishops and Ministers will haue any orders at all, they must confesse that S. Austins orders were good, and sufficient. For as Doct. Feild saith, *lib. 3. of the Church cap. 39.* In England they which had bene Bishops in the former corrupt state of the Church (so he termeth Catholick tymes) did ordaine Bishops and Ministers. And Sutclif. answer to exceptions pag. 88. saith. *Conuerdal and Scory* (who were Bishops in King Edwards tyme) *layd hands vpon Bishop Parker.* Bel in his Funerall professeth openly that he hath not departed from the substance of his Popish orders, but onely from the ceremonies therof. Besides, euident it is, that what Bishop or Priest so euer had bene made in King Henries tyme, was neuer consecrate a new in King Edwards dayes. Who had bene made in Queene Maries dayes was accounted to haue sufficient orders in Queene Elisabeths Reigne. And yet what Priest apostareth from his faith is, without more orders, thought to haue orders ynough fore ministring the Sacraments and word of God, or protestants haue no order at all. And thus hauing shewed that S. Austin was the first Preacher of Christian sayth to our English

English Nation, and that he had both sufficient learning and vertue to discharge such a function, and withall lawfull commission and right orders to administer the Sacraments, and preach the word of God; now let vs see what kind of faith and religion it was, which he preached; and first what kind in generall, and afterward what it was in particuler.

## CHAP. XI.

*That the Faith which Saint Austin preached to our English Ancestors, was the vniuersall Faith of Christendome at that tyme.*

1. **T**HIS I proue first by the testimony of those that liued in that tyme, among whome the cheefest and principal is S. Gregory him selfe, who hauing bene long tyme the Popes Legat in Constantinople, and after being Pope and receauing letters from all partes of Christendome, could not be ignorant what was the vniuersal faith of East, West, and of all Christendome at that time. He I say

S. Austins  
vniuersal  
religion  
proued by  
S. Greg.

¶ All the  
faithfull  
of S.  
Austins  
timeioyed  
at our Na-  
tions con-  
uersion by  
him.

S. Austins  
doctrine  
the faith  
of Chri-  
stendom  
from the  
East to the  
west.

Great  
comfort  
for Ca-  
tholicks.

¶ writing to S. Austin. lib. 9. Epist. 58. hath these words. *Quis sufficiat, &c. VVho can tel what ioy arose in the harts of all the faithfull that the English nation by the working of Almighty God his grace, and the labor of thy brotherhood, hauing cast away the darknes of errors, is endued with the light of the holy faith, that with sincere deuotion it trampleth the Idolls to which before vvith mad feare it bowed vnto, that with a pure hart it is subiect to Almighty God. Behould S. Greg. witnesseth that all faithfull of that time acknowledged and reioyced that Austin brought the faith to our English Nation, and that they by his meanes serued God with most sincere deuotion and pure harts. But yet more plainly auoucheth he this truth, Moral. 27. cap. 6. Where glorying in God of the conuersion of England he writeth thus. Behould now the faith hath entred the harts almost of all Nations. Behould God hath ioyned the bounds of the East and west in one faith. Behould the tonge of Britanie which knew nothing but to roare rudely, of late hath begun in Gods praises to sound out the hebrew Alleluia. O most comfortable speach to all those that follow S. Gregory and S. Austins doctrine, to heare auouched by irrefragable testimonie that it was the faith of the Church of God from the East to the west aboute a thousand yeares agoe. For as Tertullian saith. Admit that God had neglected*

glected his Church, and permitted it to run into errors, is it lykly that so many and so great Churches would conspire wholly in error? No surely.

2. The next is S. Austin him self who in Beda lib. 2. cap. 2. saith thus vnto the Britons. *Although in many other points you do contrary to our custome, or rather contrary to the custome of the vniuersall Church of Christ. Behould how he testifyeth his custome to be the custome of the vniuersall Church of Christ in his tyme. And lib. 1. cap. 27. in his questions proposed to S. Greg. he asketh, VWhere there is but one faith, whie be there so many sundry customs of Churches, and one custome of Masses obserued at Rome, another in France?* Here he manefestly testifyeth that there was but one faith and one masse in substance euery where, and the difference onely in ceremonies. The same also may be proued by the communion which S. Gregory (whose faith was vndoubtedly the same with S. Austin) had with all Christendom. For lib. 6. epist. 4. & 5. he communicateth with Cyriacus the Patriarch of Constantinople lib. 4. epist. 34. 36. lib. 7. epist. 30. he communicated with the Patriarch of Alexandria, and gloried to him of the conuersion of England. lib. 1. epist. 25. lib. 4. epist. 37. lib. 6. epist. 24. lib. 7. epist. 3. 47. he communicated with the

S. Austine.  
Doctrin  
proued to  
be vniuers  
sal by his  
owne  
testimonie

S. Greg.  
commu-  
nicated  
with all  
partes of  
Christen-  
dom.

Patriarch of Antioch ; ynder which three Patriarchs was almost all the Eastern Church . And touching the Western Church *lib. 1. epist. 4. lib. 4. epist. 46.* He communicated with Leander Primat of Spaine. *lib. 4. epist. 51.* He communicated with Vigilius primate of France. *lib. 9. epist. 61.* he communicated with all the Catholick Bishops of Ireland. *lib. 2. epist. 28.* he communicated with all the Bishops of Italy. *lib. 1. epist. 60. 61.* he communicated with Ianuarius of Sardinia. *lib. 1. epist. 68.* he communicated with all the Bishops in Sicilie. *lib. 1. epist. 76.* with Leo Bishop of Corsica *lib. 1. epist. 75.* with all the Bishops of Numidia. *lib. 2. epist. 15. lib. 3. epist. 16.* with all the Bishops of Dalmatia. *lib. 10. epist. 37.* He communicated with all the Bishop of Vizach , and *epist. 30.* With the Bishop of Istria. And *lib. 7. epist. 30.* with the Bishops of Germanie , and consequentlie with all Catholick Churches in the East and west. 3. Of those that liued after S. Austins tyme. First is S. Wilfrid Archbishop of York, who was borne soone after S. Austins death . For as S. Beda saith. *lib. 5. cap. 20.* He went vp to Rome in the tyme of Honorius Archbishop of Canterburie who was one of S. Austins fellowes , and he was as S. Beda ther writeth a *worthie Prelat and notable Bishop* . This man therfore in Beda.

S. vvilfrid  
auou-  
cheth S.  
Austins  
doctrin  
to be vni-  
uersal.

Beda. lib. 3. cap. 25. disputing with the  
 Scotts for the Roman obseruation of  
 Easter and shauen Crownes, saith thus,  
*The Easter which we obserue we haue seene to  
 haue bene in lyke maner obserued in Rome, in all  
 Italie and France . This maner we know to be  
 obserued in Africk, in Eegipt, in Asia, in Grece, and  
 throughout all Nations and tongues of the world  
 where the Church of Christ taketh place, besides  
 these few Scotts, and the Picts, and Britons, with  
 whome these men do fondly contend against the  
 whole world . Behould how S. Wilfrid  
 auoucheth his Religion euen in that point  
 wherein the Scotts then dissented from  
 vs, to be the Religion of all the Christian  
 world . Nether did the Scotts, or could  
 they deny it . The next is S. Ceolfrid* *s. Ceolfrid*  
 Abbot, and Maister to S. Beda, who liued  
 in the same tyme, who writing to Naitan  
 King of the Picts in Beda. lib. 5. cap. 22.  
 and speaking of his tyme saith : *The whole  
 Catholick Church agreeth in one faith , in one  
 hope, and one charitie towards God . The third  
 is S. Beda him self who, lib. 2. cap. 2. saith, s. Beda.*  
*The Britons preferred their own Traditions before  
 all other Churches, which throughout the whole  
 world agreed with Austin in Christ . What I  
 pray can be sayd or imagined against these  
 so manifould or irrefragable testimonies.  
 Were S. Gregory, S. Austin, S. Wilfrid,  
 S. Ceolfrid, S. Beda ignorant what was*



See more  
infr. lib. 2.  
cap. 3.

the vniuersall faith of Christendome at that tyme? or were they so impudent as they would write, yea auouch to their aduersaries face a knowne vntruth? No surely. And this truth Protestants also partly openly confesse, partly tacitly grant and acknowledg. For Napier vpon the Reuelation of S. Iohn, saith. *Betweene the yeare of Christ 300. and 316. the Antichristian and Papisticall Religion reigning vniuersally without debatable contradiction 1260. yeares.* And Brocard also vpon the Reuelation pag. 110. writeth that *the Church (of Protestants) was troden downe and oppressed by the Papacyeuen from Siluesterstyme vnto these times.* Bale cent. 1. pag. 69. saith. *From this tyme (of Boniface 3. who succeeded S. Greg. with in a yeare or two) the puritie of heauenly doctrine vanished in the Church.* pag. 65. *After Greg. tyme puritie of doctrine perished, And 73. From Phocas who liued in S. Greg. tyme vvhoe (saith he) begot the Papacy till the renewing of the Gospel (by Luther) the doctrine of Christ was all the vvhile among Idiots in holes.* Now if the heauenly doctrine of protestants perished straight after S. Greg. tyme, and euer since hath bene onely in Idiots, and lurking holes, how could it be the vniuersall faith of all Christendome in his tyme? Could the vniuersall faith of Christendome perish in one or two yeares? Would all

all learned men, and open Churches forsake it in so short time, and onely Idiots and holes keepe it? See more of this matter *lib. 2. cap. 1. infra.*

## CHAP. XII.

That the doctrine vvhich Austin taught vvas the true vway to saluation.

*Proued by the open confession of his Aduersaries, and other things affirmed by them.*

1. **T**He first aduersaries which S. Austin had to his doctrine were the Britons before mentioned. Of whome S. Beda l. 2. cap. 2. writeth that S. Austin hauing cured a blind man whome they could not, The people praised S. Austin as a true preacher of all truth and veritie; And the Britons confessed indeed that they vnderstood that to be the true way of righteousness, which Austin had preached, and shewed to them. The same writeth Huntington lib. 3. Stow Chron. pag. 66. and others. And albeit his preaching to them, then tooke not that effect, which he intended, yet

Britons  
approue  
S. Austins  
doctrine.

yet if Fox say true lib. 2. pag. 123. that in  
*Ina his time began the right obseruing of Easter  
 day to be kept of the Picts and of the Britons, with  
 in short tyme the whole Nation not onely  
 approued, but also admitted S. Austins  
 doctrine. Yea if it be true that Godwin  
 writeth in vit. Theod. That to him all the  
 British Bishops, and generally all Britany yeelded  
 obedience, and vnder him conformed them selues  
 in all things to the rites and disciplin of the Church  
 of Rome, they performed this longe before,  
 about 60. yeares after S. Austin.*

Protestants  
 account  
 S. Austins  
 doctrine  
 sufficient  
 to salua-  
 tion.

Tuel.

Fulk.

Fox.

2. The next open Aduersaries of Saint  
 Austins doctrine in England haue bene  
 the Protestants; Of whome, diuers haue  
 in their writings openly acknowledged  
 as much as the Britons did. For Iuel in  
 his famous challeng, offered to recant if  
 any of the holy Fathers who liued in the  
 first 600. yeares after Christ were found  
 contrarie to him in his Articles. In which  
 compasse of yeares both S. Greg. and S.  
 Austin liued. And cryed out saying, O  
 Gregorie, O Austin &c. If we be deceaued you  
 haue deceaued vs. Fulk in 1. Cor. 15. Seeing  
 Gregorie and Austin, (saith he) taught the truth  
 in all points necessarie to saluation, our Contrie  
 hath not beleueed in vaine, nor all our fore Fathers  
 are dead in their sinnes. Fox in his Acts pag. 111.  
 120. 122. Calleth the faith planted here by  
 Austin and his fellow-laborers the Christian  
 faith

*faith, p. 115. 116. the faith and doctrine of Christ.*  
*pag. 121. Christs Religion, and that Church, the*  
*Church of Christ. And pag. 112. The perfect faith*  
*of Christ. Bishop Cooper Chron. Anno. 636.* Cooper  
*calleth it, the right beleefe.* Stow Chron.  
*pag. 9. calleth it the Christian faith. And pag.* Stow.  
*72. pure and incorupted Christianitie. Cambden* Cambden  
*in descript. Britan. pag. 519. The true Religion*  
*of Christ. Apologie for the oath of allea-* Godwin.  
*geance, The faith of Christ. Godwin in*  
*Paulin. The Gospel; And in Mellit. The faith*  
*of Christ. Holinshed in Brit. The Christian* Holins  
*head.*  
*faith. The faith of Christ. The word of God.*  
*Bilson of Obed. part. 1. pag. 57. calleth it* Bilson.  
*Religion to God. Sutclif Subuers. cap. 3. ter-* Sutclif.  
*meth it Faith, Religion, Christian Religion, and*  
*faith the people were conuerted to Christ,*  
*Finally Fox lib. 2. pag. 124. after he had* Fox  
*tould in particuler how euery one of those*  
*seauen Kingdoms which then were in*  
*England, was conuerted, concludeth thus;*  
*And thus by processe of tyme we haue discoursed*  
*from tyme to tyme, how and by what meanes the*  
*Idolatrous people were induced to the true faith of*  
*Christ. And who considereth with him*  
*selfe, that not onely our Catholick English*  
*Ancestors imbraced the doctrine of S.*  
*Austin, but also the erroneous Britons, and*  
*Protestants account it the true way of*  
*righteousnes, the Gospel, the Faith of Christ. The*  
*perfect faith of Christ, the right beleefe, the true*  
*Religion*

*Religion of Christ, pure and incorrupt Christianitie,*  
and finally true faith of Christ, neede seeke  
no more, but what S. Austins faith was,  
and follow it. To those that grant that S.  
Austins faith was the true way to salua-  
tion, I might adde also the Protestants,  
who affirme the same of the present Romā  
faith, whose testimonies yow may see in  
the Apologie of Protestants Tract. 1. Sec.  
6. Onely I will content my selfe with his  
Maiesties wordes to the parliament 9. of  
Nouember An. 1605. put forth in print  
thus: *VVee do iustly confesse that many Papists*  
*especially our Forfathers laying their onely trust*  
*vpon Christ and his meritts (as they them*  
*selues teache in Bellarm.) may be and often*  
*tymes are saued, detestinge in that point and*  
*thinking the crueltie of Puritans worthy of fyre*  
*that will admit no saluation to any Papist.*

3. Besids this open confesion of diuers  
Protestants for the truth of S. Austins Re-  
ligion, it may be also conuincd out of di-  
uers other things which them selues  
teach. For it being supposed out of Gods  
word heb. 11 that without the right faith  
it is impossible to please God: and withall  
confessed of diuers Protestants that S.  
Austin and his fellowes were holy men,  
it necessarily followeth that his faith was  
the true faith of God. Of S. Austins holi-  
nes, & the English people in general some  
thing

S. Austin  
and his  
followers  
holie men  
by Protest.

thing hath bene sayd before . Of others  
 Fox lib .2. pag. 123. saith Cutbert Iaruman, S. Cutbert  
 Cedda and VVilfrid I iudge (saith he) to be of a  
 holy conuersation. pag. 125. Aldelm a worthie and S. Aldelm.  
 learned Bishop, of notable praise for his learning  
 and vertue. Ibid. he calleth S. Iohn of Be- S. Iohn  
 uerly and S. Egwin Saints. pag. 127. Tou- Beuerly.  
 ching the integrite and holines of Bedas S. Beda.  
 life. It is not to be doubted, with great comfort of  
 his spirit he departed this life. pag. 128. He  
 intituleth S. Boniface a Martyr of God. S. Boni-  
 And yet pag. 129. calleth him a great setter vp face.  
 and vphoulder of Popery. pag. 112. calleth S. Edmōd.  
 king Edmond three tymes Saint. Item pag.  
 121. King Oswald a Saint (saith he) had great S. Oswald  
 vertues, and by prayer ouercame his enemies.  
 Cooper Chron. an. 636. calleth Birin  
 Saint an. 643. Oswald a holy king. 869 holy  
 king Edmond. Stow Chron. pag. 78. Cedda a  
 holy man. Iaruman a Bishop of great vertue. Ibid  
 King Sebbi, very deuout and godly. pag. 81.  
 Kinesburg and Kineswīth for holy conuersation  
 excelleng. pag. 99. Cutbert Saint. Bale cent. 1.  
 cap. 76. saith of S. Aidan, that he was a  
 man of most innocent life and ful of the spirit of  
 God, and yet was Oswald his scholler a  
 manifest Papist, praying before crosses  
 and for the dead, euen when him selfe was  
 redy to dye. ex Bed. lib. 3. cap. 2. & 12. The  
 same Bale cent 1. cap. 83. saith, that Aldelm  
 went happilie to Christ, and yet withal con-  
 felleth

S. Ceolfrid  
S. Wille-  
brord.

feffeth that he wrote for shauen crownes after the Roman maner, feasts of Saints, single lyfe, and such things, and was long tyme familiar with P. Sergius. cent 1. cap. 93. He calleth Ceolfrid, Beda, Willebrord, Boniface and the like most holy monkes, And addeth cent. 2. cap. 1. that Beda had a most happie end; And yet the same man saith of Boniface pag. 79. that he brought the Germans to Papisme: and pag. 103. Was the next to the Pope the greate Antichrist, and signed a hundred thousand men in Bauaria with the Popes mark. And cent. 2. cap. 5. writeth that Willebrord preached Papistrie. Of S. Beda he saith cent. 2. cap. 1. That he can not be excused from all superstitions doctrine. And in the same place saith that Ceolfrid vsed the new ordinations of the Roman superstition. And that he was a plaine Papist appeareth by his epistle in Beda lib. 5. cap. 22. where he teacheth one sacrifice of the bodie of Christ, rounde shauing of Monks, Callerh Peter head and Primat of the Apostles. Wher-vpon Fox lib. 2. pag. 126. termeth him a shaueling, condemneth him for calling Peter a Mediator, and termeth it a Monkish epistle, And in lyke sort Bale speaketh of diuers others. For cent 1. cap. 94. he saith: S. Hilda Abbessse was a most holy woman, Ibid. Iohn of Beuerly a man very learned and pious, accounted it most sweet to preach Christs Gospel out of the Pulpit, and ended his life in great constancie of

S. Hilda.

Euan-

gelical spirit. And cent. 2. cap. 1. Calleth him  
a most holy prelat. Cambden also Descrip:  
Britan. pag. 518. Calleth S. Werburg Saint.  
pag. 526. S. Milburg a most holy virgin. p. 612.  
King Oswald Saint and pag. 150. That that  
age was most fruitful of Saints. pag. 473. Botulph  
most holy. And pag. 472. Guthlac lead his life in  
great holines. This by the confession of  
Protestants was the fruit of S. Austins  
religion. And if it be true, (as most true it  
is which our Sauour said) that we can  
not gather grapes of thornes nor figges of  
brambles: And if it be true that vertue  
springeth not out of the Diuels seede, nor  
Saints out of his Religion; Sure it is also,  
that S. Austins Religion came not from  
the Diuel but from God. Can any man of  
sense thinke that so great sanctitie can  
stand with ignorance of the true way to  
saluation? With ignorance of the true  
worship of God? That men become  
Saints and attain to heauen by Religion  
of Diuels? Are Diuels so bountifull to men,  
as they will teach them the waye to  
heauen? Or haue they such skil as they can  
inuent new wayes to heauen besides the  
way that Christ taught? And this for the  
vertue of S. Austins followers; Now let  
vs see what account Protestants make of  
the learning of some of them.

4. That we may be assured that it was

H not

S. VVear-  
burg.  
S. Mil-  
burg.  
S. Botulph



That our  
Ancestors  
followed  
not S. Au-  
stin vpon  
ignorance

S. Aldelm.

not ignorance which made our Ancestors imbrace S. Austins doctrine, S. Aldelm, Bale saith cent. 1. cap. 83. Did so studie both Deuine, and Human learning, that he far passed all the Deuines of his tyme, most learned in Greeke, and Latin, in Verse, and Prose, and cleare in wit and speeche. Fox Acts 125. saith, he was a learned Bishop of worthy praise for his learning. Cambd. Descript. Brit. 210. saith, he was surely worthie that his memorie should remain for euer. For he was the first Englishman that wrote in Latin, and first that taught Englishmen to make Latin Verses. Godwin in Vit. Aldelm. He became Very learned, in Poetrie excellent, and writ much in Greeke and Latin, Prose and Verse, but his cheefe studie was Deuinitie, in the which no man of his tyme was comparable vnto him. And yet to assure vs also of his Religion lib. cit. affirmeth, that he wrote at the commandement of Monks for shauing and anointing of Priests, for feasts of Saints, and single life, and other, (saith he) new rites, and that he had great familiaritie with Pope Sergius. And cent. 14. cap. 26. saith, that Maidulph maister of S. Aldelm was sullied with Papistical blemish, and was a most eager defender of the Roman constitutions. And yet the same Maidulph, (saith Cambden Brit. pag. 210,) was of great learning and singuler pietie. Of S. Beda Bale cent. 2. cap. 1. giueth this testimonie. He was so practised in Prophane writers that he scarce had

S. Beda.

had his match in that age, he learnt Phisick, and Metaphisick out of the purest fountains. He knew the misteries of the Christian faith so soundly, (note) that for his exact knowledg both of Greeke and Latin many preferred him before Gregorie the Great. There is scarce any thing worth reading to be found in all Antiquitie which in due places is not read in Beda. If he had lived in the tymes of Austin, Hierom, Chrysostom; I doubt not but he might haue contended for equalitie with them. He put forth many bookes ful of all kind of learning. Thus Bale of S. Beda: and in like sort Fox Acts. pag. 127. saith, he was a man of worthy and memorable memory and famous learning, The whole Latin Church at that tyme gaue him the maistry in iudgement, and knowledg of the holy scripture. Stow Chron. pag. 93. Beda a famous learned man. Cooper Chron. An. 729. Beda for his learning and godly life was renowned in all the world. Bel in his Downfal Beda for vertue and learning renowned in all the world. Cambden. Brit. pag. 670. Bede the singuler glorie of England, by pietie and erudition obtained the name of venerable, wrote manie volumes, most learnedly. And yet how plaine a Papist S. Beda was shalbe shewed both by his owne doctrine, and by open confession of Protestants cap. 17.

5. The third wherof I will speake is Alcuin scholler to S. Beda, but maister to Charles the great. Of whome. Bale cent. 2

Alcuin.

6. 17. VVriteth thus. He was thought by far the most learned Diuine of his age, yea of all English men from the beginning after Aldelm and Beda, in so much that he was maister to Charles the great, and the first beginner of the Vniuersitie of Paris, skilful in Latin, Greeke, and Hebrew. Cambd. in Brit: pag. 629. Calleth him the *only glorie of York*. And yet who readeth this Alcuins booke *de Diuinis Officijs* shall clearly see that he, and our Contry then was as perfect Papists as any now are. For there he shall finde all our Ceremonies at Baptism of exsufflation, exorcising, of salt, Chrisme, and the lyke. Our three Masses on christmasse day, Our Candlels on Candlemasse day, Our Ceremonies in the holy weeke of keeping the Sepulcher, hallowing the font, putting out all the candels but one. Ther he shall see our seauen orders, our attire of Bishops at masse, our Transubstantiation, our Extreme Vnction, and that accounted a Sacramēt, our Confession of all our sinnes, our singing Masse, and praying for the dead. These, to omit innumerable more, confessed in lyke māner by Protestāts to haue bene great schollers, and profound Diuines, shew that it was not ignorance or want of knowledg which made our Forfathers to follow S. Austins doctrin, nor that the Protestants learned men haue by their learning discovered

Our An-  
cestors.  
vsed all  
our pre-  
sent Cath.  
Ceremo-  
nies in  
baptisme.

couered in it errors, as they call them. For whome haue they had comparable to any of these in learning, and industry whome of their owne haue they so much commended as they haue done these? Let any Protestant desirous of truth take Tindal, Latimer, Ridley (whome they terme the Apostles of England) and consider whither in learning, or vertue they be comparable to these three. And then iudge with indifferency on whose side truth is most lykely to stand. For all reason teacheth that they are most lykely to find truth, who abounded with most learning to search it, and were indued with most vertue to haue it from God. What reasonable man then is ther that forsaking the Doctrine of S. Aldelm, S. Beda, and Alcuin, whome not onely wee, but very Protestants confesse to haue bene most industrious to finde truth, most skilful to discerne it, and most vertuous to deserue to haue it taught of God, will follow Tindal, Latimer, Ridley, whose learning by the iudgment of Catholiques was very meane, and their life very vicious; and by the iudgement of their own men are but meanly commended either for good life, or good learning.

Compa-  
raison of  
Protest:  
learned  
men  
with ours

## C H A P. XIII.

*That the Doctrine which S. Austin  
preached he sealed and con-  
firmed by true mi-  
racles.*

How  
manie  
kindes of  
proofes  
for S.  
Austins  
miracles.

Witnesses  
then  
living.

S. Grego-  
rie.

The Q. of  
France  
knew  
that our  
nation  
was con-  
verted by  
great mi-  
racles.

1. **T**Hat Saint Austin confirmed his doctrine by miracles, I will proue. First by the testimony of those who liued in his tyme, secondly by the testimony of those that liued soone after, and lastly by the plain confession of Protestants. Of those that liued in his tyme, first is S. Gregory who writing to Eulogius Patriarch of Alexandria lib. 7. epist. 30. saith. Both he (Austin) and they, vvho vvere sent vvith him shine vvith so great miracles in that (English) Nation, that they may seeme to imitat the vertues of the Apostles by the miracles, vvhich they vvorke. And lib. 9. epist. 56. writing to the Queene of France saith. Vvhat and howv great miracles our Redeemer hath vvrought in the conuersion of the forsaide (English) Nation, yt is alredy knowvn vnto your Excellency. And can any man thinck that this great Doctor would write to a Queene of France that she knew what miracles were done in England, if they  
were

were not manifest, and out of all doubt? And lib. 9. epist. 58. writing to S. Austin him selfe he saith . Reioice that English mens soules are by outvvard miracles dravne to in-vvvard grace. Ib. Diligently discusse thy self, vvho thou arte , and hovv great the grace is in that Nation , for whose conuersion thou hast receaued the gift of miracles. And lib. 27. Moral. cap. 6. VVheras by good precepts, and heauenly words, yea with manifest miracles too, the grace and knowledge of God is poured into it (English harts) &c. By which words (saith S. Beda lib. 2. cap. 1.) this holy Father doth declare that Austin and his company brought the English men to the knowledge of truth, not onely by preaching to them in word but also by shewing them heauenly signes and miracles.

2. The second testimonie is the publick S. Austins Epitaph. Epitaph which the English men set vpon S. Austins Tombe after his death in these wordes . Here resteth the body of S. Austin first Bishop of Dorobernia, that was sent into this Land by S. Gregorie Bishop of the Cittie of Rome, approued of God by the vvorking of miracles, and brought Ethelbert and his people from the vvorshipping of Idolls vnto the Faith of Christ. The third testimonie of those that liued in S. Austins The Britons. tyme, are the Britons , who by the miraculous cure of a blind man, wrought by S. Austin in their sight were compelled to confesse (as S. Beda saith, lib. 2. cap. 2.)

Why the  
testimo-  
nie of the  
Britons  
for S. Au-  
ſtins mi-  
racles is  
much to  
be regar-  
ded.

An vnna-  
med Au-  
thor of S.  
Auſtins  
time.

Great mi-  
racles.

Witnesses  
of S. Au-  
ſtins mi-  
racles af-  
ter his  
tyme.

S. Beda.

that to be the true way of righteousness, which S. Austin preached. And this testimony is much to be regarded, for it is the testimony of many, of enemies, of eye witnesses, and of those among whom (saith S. Beda lib. 2. cap. 2.) *vere plures viri doctissimi*. So they can be no way suspected either of partialitie, being enemies, or of insufficiencie being many and present, and through their learning most able to iudge. Cambden also citeth a peece of a Historie, written (as he saith) in that time, which recordeth that S. Austin hauing blessed the Riuer Swale, and appointed that of ten thousand men (besides weomen and children) twoe and twoe should goe in, and Christen eche other, besides that none perished in so deepe a water, this miracle also happened, that all sicknes and deformitie was cured by that Christening.

3. After S. Austins tyme liued S. Beda who lib. 1. cap. 26. writeth. *The King being much delighted with the puritie of their life (S. Austin and his fellowes) and the example of their godly conuersation, as also with their sweet promises, which they proued to be true by the working of miracles, did beleue and was baptized.* And lib. 2. cap. 2. he reporteth the Prophecie of S. Austin of the destruction of the Britons for their obstinacie, and the euent answered therto after his death. Which is so sure

so sure a token of diuine reuelation as the Prophet Esay. cap. 41. saith, *Tel vs vvhhat things are to come herafter, and vve shall knowv that yovv are Gods.* The like propheticall knowledg of things past is attributed to S. Paulin, one of S. Austins fellowes, by him lib. 2. cap. 12. and Godwin in vita Paulini, Fox Acts pag. 121, Holinshed pag. 108. and others. Likewise lib. 2. cap. 6. He recounteth the miraculous scourging of S. Laurence successor to S. Austin by S. Peter for intending to abandon our Contrie, vpon the reuolt therof to Paganisme. Which miracle is contested also by our cheefest historiographers Malmsbury lib. 1. Reg. and lib. 2. Pont. Huntington lib. 3. Marian. an. 617. Westmon. an. 616. Florent. an. 616. and confessed by some protestants, as Godwin in vit. Laurentij, and Holinshed pag. 158. In like manner lib. 2. cap. 33. Beda telleth how Peter a companion of S. Austin being drowned, *Our Lord* (saith he) *made that euery night there appeared a light from heauen vpon the place vvhether he lay buried.* Ethelwerd. After S. Beda liued Ethelwerd who lib. 2. cap. 1. writeth. *That by the prayers of S. Austin Bishop our Saujour Iesus Christ sheweth innumerable miracles to his faithful, at whose Tombe vnto this day no small miracles are wrought.* To these witnesses we may ad Malmsb. lib. 1. Pont. Huntingt. l. 3. westmō. an. 603. and Capgrauē Capgrauē.



alſo, who in the life of S. Auſtin writeth. That there were none or few in S. Auſtins company who had not the giſt of curing, that they lightned the darknes of the heathens no leſſe by miracles, than by preaching. And he addeth that S. Auſtin cured all the weak and ſick that were brought vnto him, or viſited of him.

Proteſtants  
confeſſe S.  
Auſtins  
miracles.

Fox.

Godwin.

4. I hirdly amongſt proteſtants Fox lib. 2. pag. 118. writeth that when the King had wel conſidered the honeſt conuerſation of their (Auſtin and his fellowes) life, and mooued by the miracles wrought through Gods hand by them, and in the margin putterh this note, (Miracles wrought by God for the conuerſion of this land) he heard than more gladly. pag. 118. he mentioneth S. Gregories letter teſtifying Saint Auſtins miracles, and pag. 119. he ſaith that Beda, Ceſtrenſis, Huntington, Iornalenſis, and Fabia teſtifie the forſaid miracle of the blind man. Godwin in the life of S. Dauid, I doubt not but God afforded many miracles to the fiſt infancie of our Church. Nether therfor would I be to peremptory in derogating to much from ſuch reports as we ſee no reaſon why they may not be true. And in the life of S. Auſtin. Auſtin wrought a miracle by healing a blind man for confirmation of his doctrine. Holinſhed in Deſcript. Brit. King Ethelbert was perſuaded by the good example of S. Auſtin and his company, and for many miracles ſheved, to be baptized. And pag. 602. Auſtin to proue his  
opinion

opinion good, wrought a miracle by restoring to sight one of the Saxon Nation that was blinde.

And the same miracle acknowledgeth Stow.

Stow Chron. pag. 66. and of forrein Protestants Hemingius in exposit. psal. 84. Hemin-  
gius.  
parte 1. cap. 6.

5. Concerning the witnesses which I haue produced to testifie that S. Austin wrought these things which wee call miracles, I would haue the Reader to consider, first that some of them were then liuing, as S. Greg. the Britons, and Authors of the Epitaph. Others liued after as the rest. Secondly, some were forrein as S. Greg. others Domestical in England. Thirdly some are publick as the Epitaph, others priuat. Fourthly some were enemyes to S. Austin as the Britons, the others, freinds. Fifthly, some were great Clercks as S. Greg. S. Beda, and some of the Britons, who by their learning could iudge of the miracles; others of lesse account. Sixtly some were great Saints, as S. Greg. and S. Beda were, who would not deliuer an vntruth, or vncertain fables for true and certain miracles; others of meaner qualities. Seuently some were eye witnesses, as the Britons (and they enemyes too who would finde what falt they could) and the authors of the Epitaph; others by report. Lastly some are Catholicks, some Protestants.

The qualities of the sayd witnesses for S. Austins miracles.

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ſtants. And what greater variety of teſtimonies, or better qualified witneſſes, would we aſke to beleeu a thing than theſe be?

6. This great weight and varietie of witneſſes we haue to beleeu that S. Auſtin did theſe things which are accounted miracles, wether they be true or falſe, which we ſhall ſee anon. And to the contrary ther is no Author, forrain or Domestiſtical; eye witneſſe or other; freind or foe; Catholick or Proteſtant, before our daies: nor any reaſon at all beſides that which Fulk Anotat. in Io. 14. giueth againſt S. Auſtins miracles, and Fox lib. 2. pag. 122. againſt other miracles. v<sup>z</sup>. *That they are not in ſcripture: therfor they are not bound to beleeu them.* As if God were bound to write all the miracles, which he worketh; or we not bound to beleeu with human faith (of which alone we ſpeak in this matter) that which is auouched by ſo ſufficient human authoritie, as we can take no iuſt exception againſt it, either for ſkil to know the truth, or for will to ſpeake it. If not, then farwel all human beleefe, which can require no more than ſo ſufficient human authoritie, farwel all human authoritie, which can afford no greater certaintie; farwel all human conuerſation, which can not ſtand without the beleefe of ſuch autho-

No author  
before our  
Daies nor  
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Auſtins  
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thoritie.

authoritie, and let vs beleue nothing but what God hath written or our selues haue seene. Let vs not beleue any Records or Histories of times past, no that euer there was such a man as S. Austin. And for times present, let vs beleue no Iurie, nothing done in far Contries, nothing done out of our presence, no not that such were our parents, because none of these are written in Gods word, but are deliuered to vs by human authoritie, to which (as they say) we are not bound to giue credit. Thus yow see to what inconueniences this kind of sensles reason would lead vs, if we should follow it in other lyke matters. But besides, it is fond in it selfe, for it is taken from negative authoritie: *which kind of argument* (saith Iuel Art. 2. Diu. 13.) *Vnles it be in consideration of some other circumstance is so simple as that a verie child may soone answer it.* And iustly, for negative authoritie is no authoritie, and silence no witnesse. Whervpon the law saith. *Qui mutum exhibet nihil exhibet*; especially when the silence is of such which had no cause to speake of the matter, as the scripture had none to fortel S. Austins miracles. And therfor to argue from such negative authoritie is to argue from noe authoritie and to seeme to vse reason, when indeed ther is none. For who would suffer a

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See S.  
Aust. lib.  
de vit  
cred. cap.  
12.

Negative  
authoritie  
no author-  
itie.

Malefactor, against whome many honest men haue depofed, to clear him felfe be-  
 caufe diuers ftanders by fay no thing  
 againft him? Would their f Silence, which  
 in any mans iudgment maketh no more  
 for him than againft him, be preferred  
 before the depofitions of diuers witnelles  
*omni exceptione maiores*? And fo, befids that  
 the fcripture was written many hunderd  
 yeares before S. Aultin was borne and  
 therfor could not fpeak of his miracles but  
 by prophecie, the f Silence therof in his mi-  
 racles maketh no more againft them than  
 for them. For as it affirmeth them not, fo  
 nether doth it denie them. And therfor  
 as Fulk argueth; The fcripture affirmeth  
 not S. Aultins miracles; therfor they were  
 not. An other might with as good reafon  
 fay. The fcripture denieth them not, ther-  
 for they were. But leaueth them to the  
 authoritie and credit of thofe that report  
 them. Which (as hath bene fhewed) is as  
 great as can be required to human beleefe:  
 and therfor bindeth vs to giue human  
 credit vnto them. For as S. Aultin faid wel  
*lib. de vit. cred. cap. 16. It is miserable to be*  
*deceaued by authoritie, but moft miserable not to*  
*be moued by it.* Becaufe to be deceaued ether  
 by probable reafon, or fufficient authoritie  
 is a thing incident to man. But not to be  
 moued with conuincent reafon, or fuch  
 fuffi-

S. Aultin.

A part of  
 bealts not  
 to be mo-  
 ued vvith  
 authoritie.

sufficient authoritie, as no iust exception can be taken against it, hauing no reason or authoritie to the contrarie, is the part of a beaste vncapable of reason, or authoritie.

7. For this cause, perhaps some will grant that S. Austin did these things, which are reported of him, but yet will say, that they are not true miracles, but false, such as may be done by nature, arte, or the Diuels helpe. But against these I oppose. First that they say this without the authoritie of any ancient writer at all or any other before our dayes. Secondly they say it without any reason taken from the miracles them selues. For the sudden cure of a blinde person, whome the Britons could not cure, what suspicion giueth it of a false miracle? That he was blind the Britons saw, that they could not cure him, them selues experienced. Thirdly I oppose the manes wherby S. Austin cured him, which was as Beda testifieth lib. 2. cap. 2. *By prayer to the Father of our lord Iesus Christ, beseeching that he would restore light to the blind person that by corporal illumination, and lightning of one man his spiritual grace might kindle many.* Which meane of prayer to God, is quite opposit to the working of false miracles, which is by calling vpon the Diuel. Fourthly I oppose the ende for which  
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That S.  
Austins  
miracles  
were true  
miracles.

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See Alan.  
Copus  
Dial. 5.  
cap. 18.

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most of S. Austins miracles were done, which was to draw Pagans from Infidelitie to Christianitie, and from vice to vertue, as the effect did shew. But the Diuel would do no thing (and much lesse a miracle) to draw men from Infidelitie, and vice to which he enticeth them all he can; or to Christianitie and vertue, from which he drineth them by all meanes that in him lyeth. Therfor S. Austins miracles came not from the Diuel. And this trial of miracles by the end of them protestants allow as the true touchstone to try them by. As Fox Acts pag. 351. where he crediteth the miracle wrought in the king of Tartaria his child, which when it was born was vgly and deformed, and being Christened became faire and bewtifull. *Because (saith he) it serued to the conuersion to the Christian faith, to which vse properly all true miracles do apertain.* And yet that faith to which that King was brought, and for which that miracle was wrought was Papistical as Bale granteth cent. 4. pag. 303.

- 5 8. Fifthly I oppose the admirable, and by Protestants confessed holines of Saint Austin and his fellowes. What affinitie or commerce had such great vertue with the Diuel; From which how far he was, so far was he from working those miracles

cles. which Austin and those vertuous men did. Sixtly I oppose the iudgment of S. Gregorie Beda, and other learned, and holy men hitherto who accounted them for true miracles. Who if learning, or vertue can descrie false miracles, were as like to descrie them as any now living. yea better, because many of them were present, and might consider many circumstances, which might help them to finde out the truth, which now we do not know. Seuenithly I oppose the iudgment of the Britons amongst whome ther were as S. Beda saith, *plures viri doctissimi*, and who all were opposit to S. Austin, and therfor they wanted nether skil, nor wil to discover the falsitie of his miracles, if any had bene. Lastly I oppose the confession of the fornamed Protestants, who hauing duly considered all circumstances, haue not onely iudged, but confessed, written, and subscribed that S. Austins miracles were true miracles wrought (as Fox speaketh) *through the hand of God.*

9. For this, perchance, some may be perswaded to confesse that both S. Austin wrought these wonderous things which are recorded of him, and also that they be true miracles, and yet may say as Fulk doth Annot. in Marc. 9. *That Hereticks may work miracles to confirm their erroneous opinions.*

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That a miracle can not be wrought to confirme an vntruth.

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That



That is direct blaſphemie againſt God. For a miracle can not be wrought but by God his diuine power, who vſeth it as a ſeal to confirm his Doctrin with. Wherevpon S. Paul. 1. cor. 12. called miracles *ſignes of his Apoſtleship*, And marc. 16. they are called *confirmations from God*, and our Sauour Io. 5. calleth them *a greater teſtimonie than S. Iohn Baptiſt*. And biddeth the Iewes if they will not belecue him, belecue his miraculous works. And S. Auſtin *lib. de vil. cred. cap. 14.* ſaith, that Chriſt by miracles got authoritie, by authoritie deſerued credit, by credit gathered multitudes, by multitude got antiquitie, by antiquitie ſtrengthened Religion. Certain it is therfor, that as God can not conſeſt, or confirme a lye, ſo he can not (with hereticks cooperat to a miracle to confirme their erroneous opinion. Wherefor as our Sauour ſayd to the Iewes. If I caſt out Deuils in the ſinger of God ſuerly the Kingdom of God is come amongſt yow. So might S. Auſtin ſay, if I by the ſinger of God work miracles, ſuerly the Kingdome of God is come amongſt yow.

That S. Auſtin wrought miracles for confirmation of that which proteſtants denie.

10. The laſt euafion which any Proteſtant can finde why he ſhould not belecue the doctrine of S. Auſtin confirmed of him by true miracles, is that which Fulk alſo giueth 2. cor. 12. To wit: *that we are*

not

not certain whether his miracles were to confirme  
any of that corruption which he brought in. To  
which I reply, that this is but a ghesse of  
a distrustful mind. For who could him  
that S. Austin wrought no miracles for  
confirmation of that which he accounteth  
corruption. Secondly that God in con-  
version of Infidels useth not to work  
miracles for confirmation of every Article  
of faith, but to authorize the Preacher for  
a true messenger of God, and the faith  
and Religion which he teacheth for his  
diuine truth and way of saluation. And  
this Saint Austins miracles did proue  
sufficiently, and it is all wee seeke. Thirdly  
I say that S. Austin wrought a miracle to  
confirm that which Protestants now  
account corruption. For the ende for  
which he cured the blind man in the  
sight of the Britons, was as S. Beda saith  
*lib. 2. cap. 2.* that they should conforme them  
selues to the holy Roman Church,  
namely in administring of baptisme. But  
the maner of administring of baptisme  
which S. Austin exhorted the Britons  
to, was vndoubtedly the same which his  
maister S. Gregor *lib. de Sacrament.* and our  
ancient Contreyman Alcuin *lib. de diuinis  
offic.* describe, which Catholicks now  
use, and Protestants reiect, to wit, besides  
baptising with water, to exorcize the

child, and to breath in his face, to make the signe of the Crosse in the childs forehead, and brest, to put salt into his mouth, and to touch his nostrils and eares with spittle, and to anoint him betwene the shoulders. Surly these things considered, me think S. Austin may say to vs as Saint Paul did to the Thessalonians. *My Gospel was not to you in speech onely, but in veritie and in the holy Ghost, and in much plentie.* And that our Ancestors and we may say with the great Doctor Richard de S. Victore. *The things which we beleue were confirmed with so many, so great, so wonderful miracles, that it may seeme a kind of madnes any way to doubt of them. I would the Iewes (Protestants) would mark, I would the Pagans (Puritans) would consider, with what securitie of conscience we may appeare before God touching this parte. May we not with all confidence say to God, Lord if it be an error we were deceiued by thee? For the things which we beleue were confirmed amongst vs with so greata signes and wonders, and with such, as could not be wrought but by thee. Surely they were deliuered vnto vs by men of great holines, and approued with great and authentical testimonies, thy self cooperating and confirming their speeche with signes following.*

ii. Finally if any men be founde so Thomas-lyke, and hard of beleeve, that he will not beleue that S. Austin wrought  
any

any miracle, let them answer that which S. Austin saith lib. 22. de ciuit. cap. 5. against the Pagans, who would not beleue the miracles of the Apostles. If they beleue not, that miracles were wrought by the Apostles of Christ by S. Austin and his fellowes, that they might be credited; this one miracle alone sufficeth, that all the world should beleue without miracles. That our English Ancestors should without al miracles forsake their ancient, and easy Religion, and follow anew, and difficult both for points of beleefe, as the mysterie of the Trinitie, Incarnation, Eucharist, and more difficult to practice, as to refrain both act, and thought.

12. If any ask why are not miracles now done for confirmation of S. Austins doctrine as wel as then, I answer with S. Gregorie homil. 29. in Euangel. The multitude of the faithfull was to be nourished with miracles, that it might increase to faith. Because we water the plants, which we set til we see them to haue taken roote, but after that we leaue watering them. And with S. Austin lib. 22. de ciuit. cap. 8. I might say that miracles were necessarie before the world (of Britanie) did beleue. VVho so euer now requireth wonders to beleue, he is a great wonder that beleeueth not when the world beleueth. Was it sufficient for the Iewes to beleue the doctrine of

Why miracles are not now.

S. Austin

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S. Greg.

Moſes, that their Forſathers ſaw it confirmed of him by many wonders? And ſhall it not ſuffice vs that our Forſathers teſtifie that they ſaw S. Auſtins doctrine confirmed in lyke ſorte? Were not our Forſathers to be credited as well as thoſe Iewes? Or are we more incredulous than their poſteritie?

what  
hath bene  
hitherto  
proncd.

And hitherto Gentle Reader we haue ſhewed that Saint Auſtin had all things requiſit to a ſufficient and lawful Preacher of Gods word, to wit great learning, famous vertue, lawful vocation and right orders: we haue alſo ſhewed that the Doctrin: which he preached was the vniuerſal faith and religion of all Chriſtendom at that time, is confeſſed by the greateſt Aduerſaries therof to haue bene ſufficient to bring men to heauen and was aproued and conteſted by God by manie miracles to be his diuine and infallible faith; what now remaineth but to ſeek out what S. Auſtins Religion was in particular, that finding it we may be ſure to haue found a Religion taught vnto our Anceſtors aboue 1000. years agoe by a great Diuine, by a famous Saint and a lawful Preacher rightly ſent and ordered, which ſo long ſince was the Religion of all Chriſtendom, was aproued by God himſelf by true miracles, and is confeſſed of  
the

the aduerſaries to haue bene ſufficient to ſaluation. Than the which I know not what more any reaſonable man can deſire.

## CHAP. XIII.

*That S. Auſtin was a Roman Catholick, proued by his Maſter S. Gregorie.*

1. **H**OW careful S. Auſtin was to follow the doctrine and Religion of his Maſter S. Gregorie appeareth by what was ſayde before out of S. Beda. lib. 1. cap. 27. of the queſtions, which S. Auſtin ſent vnto him ſo far as from England concerning ſmall matters. And therfor his Religion may be euidently gathered by that of S. Greg. But becauſe it would be tedious to proue that Saint Greg. was a Roman Catholick in all ſubſtantial points of Religion, I will for prooſe hereof make choiſe of two eſpecial points: To wit. The Popes Supremacie, and the Sacrifice of maſſe. Becauſe in the firſt of theſe points Do: Reinolds in his Conſer: pag. 568. affirmeth the very being, and eſſence of a Papiſt to conſiſt. And D. Whitaker cont. Dur. pag. 503.

S. Auſtins  
Rom. reli-  
gion pro-  
ued by S.  
Gregorie.

saith: It is the head of popish Religion of which almost all the rest depend. And in the masse (saith D. Sutclif in his Answer to Exceptions pag. 11) The very soule of Poperie doth consist. And D. Whitak. loc. cit. pag. 426. affirmeth that, Nothing is more holy and diuine in our conceipt. And lastly I will proue it be the open confession of diuers Protestants.

S. Greg.  
beleued  
the Popes  
suprema-  
cie.

2. As for the first pointe of the Supremacie S. Greg. lib. 4. Epist. 32. saith of Saint Peter (who as Bil on saith lib. 1. of Obed. pag. 380. was Founder of the Roman Church) It is manifest to all that know the Gospel, that by our Lords voice the care of the wholle Church was committed to S. Peter Prince of all the Apostles. And lib. 1. epist. 24. Peter houlding the Princesdome of the Church accounted him self the cheefe in the Church. And lib. 11. epist. 44. he calleth the Roman Church *Caput fidei*, the head of the faith. His words are these: *Admonemus vt Apostolica sedis reuerentia nullius presumptione turbetur. Tunc enim status membrorum integer manet, si caput fidei nulla pulsetur iniuria.* Likewise lib. 7. epist. 49. he saith, The care enioyned to vs of all Churches doth bind vs. lib. 7. epist. 6. VVho doubteth but that shee (Church of Constant.) is subiect to the See Apostolick. And epist. 64. If any salt be found in Bishops I know not vwhat Bishop is not subiect to her (Church of Rome) Which last words do so plainly auouch S. Greg. opinion of the supremacy, as  
Doct.

Doct. Reynolds Confer. pag. 547. findeth  
no better shift than impudently to say  
that either Greg. wrote not so, or he wrote an  
vntruth to cheere vp his subjects. Calvin lib. 4.  
cap. 7. §. 12. saith that, There is no word in all  
Greg. writings vvherein he more proudly  
boasteth of the largenes of his Primacie than this.  
Furthermore S. Greg. lib. 7. epist. 69.  
Without the authoritie and consent of the See  
Apostolick vvhath so euer is done (in Councells)  
hath no force. And contrariwise lib. 7. epist. 115.  
That reuerence is caried of the faith full towards  
the See Apostolick, that vvhath is appointed by her  
decree shall not after be disturbed. And the  
Archbishop of Rauema writing to him  
lib. 10. epist. 36. saith. The See of Rome sendeth  
her lawes to the Vniuersal Church. And him  
selfe lib. 12. cap. vlt. The See of Rome doth looke  
ouer the vvhole vvhorld, and sendeth nerue con-  
stitutions vnto all. And lib. 11. epist. 56. writeth  
that the cause of a Bishop who had no  
Patriarch or Metrapolitan ouer him,  
was to be iudged (immediatly) of the See  
Apostolick, vvhich (saith he) is *omnium Eccle-  
siarum caput*, head of all Churches. Which  
proofe sheweth that he meaneth not head-  
ship in excellency of gifts as Reinolds  
would Confer. pag. 548. but in gouern-  
ment. In like sort in psal. 4. pœnit. he  
calleth Rome the head of all Churches  
and Lady of Nations, which Title of the



*head of all Churches* because Pope Boniface 3. who succeeded S. Greg. within one yeare or two procured the Emperour Phocas to declare to appertaine to the Bishops of Rome, he is accounted of all Protestants generally to be the first true Pope and Antichrist of Rome. But if S. Greg. authoritie were not so great in the Church as Ministers are ashamed to account him an Antichrist, they would as soone call him Pope and Antichrist, as they do Pope Boniface, because he auoucheth the same Title which Boniface did.

S. Greg.  
practizeth  
the supre-  
macie.

3. Nether did S. Greg. onely claime this Supremacie but also practized it often tymes. For. *lib. 2. Epist. 14.* He excommunicated the Archbishop of Salona in Dalmatia. *lib. 4. Epist. 50.* He deposed Anastasius Archb. of Corinth in Greece. And *Epist. 15.* made the Bishop of Prima Iustiniana his Legat, and likewise the Bishop of Arles in France. *Epist. 51.* And. *lib. 5. Epist. 24.* When there arose a controverſie betweene a Priest of Calcedon, and the Patriarch of Cōſtantinople according to the Canons ('saith he) it ſel to the See Apostolick and was ended by our iudgement. And *lib. 10. Epist. 30.* He maketh a Bishop sweare that he will In all things abide in the Communion of the Bishop of Rome. And in Bed. *lib. 1. cap. 27.*

Taketh

Taketh vpon him to commit all the Bishops and Priests of Britany to S. Austins charge, and without asking the Prince his leaue, appointed him to erect two Archbishopsricks, and 24. Bishopricks. Finally he tooke vpon him to depose kings, and princes. For lib. 11. Epist. 10. He saith *Siquis &c.* If any king Priest Iudge or secular person knowing this constitution of ours shall attempt to break it, Let him want al Dignitie of his power, and honor. And lib. 12. cap. vlt. If any king Prelat Iudg or secular person of vvhath Degree or highnes soeuer (doe violat the priuiledgee of S. Medards Monasterie, Let him be deposed. And (as Baron: An. 600 writeth out of the Chronicles of Millan) gaue the Bish op of that Citie authoritie to chuse what king he woulde after the race of the Lomburdian kings was ended. For these speeches and acts of Greg. Doct. Reinolds Confer pag. 549 saith of him and of all the Popes for 300. yeares before him that they auouch more of their See than is true and right. But now the question is not about right, but about S. Greg: opinion of Supremacie. And pag. 545. saith that S. Greg. is somewhat large that waye. pag. 550. The primacie which Greg. Leo and others giue to the See of Rome doth so exceed the truth that &c. And pag 17. he saith that Leo the great (who was Pope 130. yeares before Greg.)

cherished

Protestants opinion of S. Gregorie about the supremacie.

Reinolds

cherished the egge of the Popes Supremacie. And pag. 16. saith, Leo made Peter a fellow, head, a partie, Rock, and half foundation with Christ, Which saith he pag. 10. Leo did that he might rise vp with S. Peter. And Doct.

Whitaker  
Fulke.

Whitak, lib. de consil. pag. 37. Leo was a great builder of the See of Antichrist. Fulkin 2. Thessal. 2. Leo and Greg. were great workers and futherers of the See of Antichrist, and of the mystery of iniquity. And ibid. he doubteth not to say that the mysterie of iniquitie did worke in the See of Rome in Peters tyme, and did shew it self in Anicetus, Victor, Cornelius, Sozimus, Bonifacius, Celestinus. By which confession of Protestants a man of mean eyesight will easely see, what S. Greg. and his Predecessors thought of the supremacie. For if they were not of greater authoritie for their learning holines and antiquity, they would haue bene as wel accounted Popes and Antichrists as their successors are.

In what  
sense S.  
Gregorie  
impugned  
the Title  
of vniuer-  
sal Bishop.

4. If any obiect that S. Greg. vehemently impugneth the Title of the vniuersal Bishop, which the Patriarch of Constantinople in his time vsurped, calling it proude, sacrilegious, and such like, which he would neuer haue done if he had thought him selfe to haue bene head of all the Churches in the world; I answer, that S. Greg. could not doubt, but that the

Title

Title of vniuersal Bishop might in some sense agree to the Pope. Because the Council of Calcedon which *lib. 1. Epist. 24.* he professeth to reuerence as one of the *fourer Ghospells*, offered it to his Predecessors as him self testifieth *lib. 4. Epist. 32.* Whervnto he addeth *Epist. 37.* That his adduersarie the Patriarch of Constant. knew wel that *per Calcedonense Concilium huius Apostolica Sedis Antistites Vniuersales oblato honore vocati sunt.* And *lib. 4. epist. 36.* saith that the Patriarch of Alexandria knew it also to be so. Which he would neuer haue said, vnles it had bene both certain and euident, so as his Aduersaries could not deny it. Wherto *lib. 7. epist. 30.* he addeth, that it was giuen to his Predecessors by Fathers after the Council. And in the said Council, *VVhich* (as Reinolds saith *Confer. pag. 562.*) *was a Company of 630. Bishops sound in Religion and zealous of the glorie of God.* (although it hath bene falsified by the Gr. cians as witnesseth S. Greg. *lib. 5. epist. 14.*) yet thrise is Pope Leo called *Vniuersal Patriarch* without the gain saying of any one. Which so many and so zealous would neuer haue permitted, if it had bene altogether vnawful. And the same Reinolds *confer. pag. 561.* professeth that the said Council named Pope Leo their head. And *pag. 561.* That he was President of the  
 Councell

S. Beda  
calleth S.  
Gregorie  
Bishop  
ouer the  
vwhole  
vworld.

vwhy the  
Patriarch  
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rooke the  
title of  
vniuer-  
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hop.

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S. Grego-  
rie for  
Masse.

Councel. And of Bed. lib. 2. cap. 1. S. Greg. is called high Bishop ouer the whole vworld. B. sids that, Popes were before that time called Bishops of the Vniuersal Church, as it is to be seene in Pope Leo epist. 54. 62. 65. Sixtus 1. epist. 2. Victor epist. 1. Pontianus and Stephanus epist. 2. Which in sense is ail one with Vniuersal Bishop, if this Title be taken in the proper sense. But S. Greg. condemned it in the Patriarch of Constant. both because it could no waye pertain to him in the proper sense, for that he was not head of all the Church, and also because he claimed it in such a sense, as is vtterly vnlawful both to the Pope, and to any Bishop els, and is in deede sacrilegious. For as S. Gregorie witnesseth lib. 4 epist. 34. 36 38. lib. 5. epist. 60. lib. 6. epist. 31. 37. and lib. 7. epist. 29. and 30. He would be called Vniuersal Bishop in such sort as his brethren being despised, he alone might be called Bishop, or that he might seeme to haue denyed his brethren to be Bishops. That is, so as if him self alone were the onely true and proper Bishop, and others but his Deputies or Vicegerents, and not so formal nor true Bishops as he. In which sense that Title is truly sacrilegious; as robbing all other Bishops of their Episcopal Dignitie.

5. And for the second point of Masse;  
S. Greg.

S. Greg. him self saith, *lib. 7. epist. 29.* thus:  
*Vvee do the solemnitie of the Masse every day in*  
*honor of them (Martyrs).* Sutclif in his  
 Answer to the Catholick supplication  
 denieth these words to be in the place  
 cited. Which who will seeke shall take a  
 taste of his impudencie. Doct. Reinolds  
 in his Confer. pag. 532. Iuel *art. 1. diui. 31.*  
 And *art. 3. diuis. 21.* and others saye, that  
 S. Greg. Masse was a Communion, be-  
 cause in the Canon therof are these  
 words, *vvho so euer shal receaue of this partici-*  
*pation of the Altar the holy body and blood of thy*  
*sonne.* But so they might prooue that our  
 Masse were no true Masse, because the  
 sayd wordes are in the Canon therof.  
 And they proue no more, than that the  
 Church prayeth for all such as shall com-  
 municat at masse, and there shall receaue  
 (not bare bread and wine) but the body  
 and blood of Christ. For to say that S.  
 Greg. masse was a Protestantish Com-  
 munion of *very material bread and wine*, as  
 Iuel speaketh *Art. 8. Diui. 2.* were great  
 impudency. First, because in S. Greg.  
 Masse is the Canō of our Masse, in which  
 the substance of our Masse consisteth.  
 And therefore his masse can be no more  
 a Protestant Communion than ours. And  
 besides in the same booke of S. Greg: is  
 the very forme wherwith our Priests are  
 made

That S.  
 Greg:  
 masse  
 vvas no  
 Protestant  
 Commu-  
 nion.

made to say our Masse, v<sup>z</sup> : Take power to offer Sacrifice and to say Masse as wel for the liuing as for the dead. Secondly Saint Greg. Masse was a true sacrifice of the body and blood of Christ, as appeareth by these his words *lib. 4. Dialag* : ( which book Bale *cent. 1. cap. 68.* confesseth to be his ) *cap. 58.* VVe must sacrifice the daylie hosts of his (Christs) flesh and blood, for this holsonne sacrifice doth saue the soule from euerlasting death, which mystically representeth to vs that death of the onely sonne, who albeit rising from death now dyeth not, and death hath now no more power ouer him, yet he liuing in him selfe immortally and incorruptibly is sacrificed for vs in this mysterie of the holy Oblation. For his body is there receaued, his flesh is deuided for the saluation of his people. His blood is not powred now into the hands of the Infidells but into the mouth of the faithfull. Loe how he professeth that we daylie sacrifice Christs body and blood, and that this daylie sacrifice saueth the soule from eternal death, and that though Christ be not killed therby, yet is he sacrificed; and his flesh and blood distributed to the people when they communicat at Masse. which is the verie doctrin which we teach. Again, in S. Gregories Masse Transubstantiation was beleued, as appeareth by these wordes of Doct. Humfrey Iesuit. *part. 2. rat. 5. pag. 626. 627. Gregorie and Austin brought*

The hoste  
sacrificed  
at Masse  
saueth the  
soule accor-  
ding to S.  
Greg.

Christ  
sacrificed  
at masse  
vvithout  
dying.

Christs  
blood  
powred  
into the  
mouths  
of the  
faithfull.

S. Greg.  
beleued  
Transub-  
stantiation.

brought in Oblation of the holy host, Transub-  
 stantiation &c. How then could his Masse  
 be a Protestant Communion? Morouer  
 in the Masse which his scholler S. Austin  
 taught our Forfathers, *The mystery of the  
 flesh and pretious blood* (saith Beda lib. 5. cap. 22.)  
*of the immaculat lamb is offered to God the Father  
 in hope of redemption?* And S. Greg. lib. de  
 Sacram. ante Canonem calleth the host  
 of his masse the *holesome host of the whole  
 world, the vital host, which expelleth all sinnes  
 and causeth warines to auoid them for ener.*  
 Is this likly to be very material bread?  
 And again l. cit. Dial. cap. 57. he telleth  
 vs that while one was captiue amongst  
 enemies, his wife got sacrifice certain dayes  
 to be offered for him, who longe tyme after  
 returning to his wife told her what dayes his  
 bonds were loosed, which she knew to be the dayes,  
 when she got sacrifice offered for him. Ibid.  
 VVhen a Bishop (saith S. Greg.) offered the  
 sacrifice of the holesome hoste for the soule of  
 him whome he thought was drowned, he was  
 saued from drowning, as many (saith he) faithful,  
 and religious men haue witnessed to me and doe  
 witnesse. And cap. 55. he telleth of two  
 deliuered out of the paines of Purgatorie  
 by his Masse. wherof 30. Masses were  
 sayde for one of them by his owne  
 apointment. Thirdly S. Greg. Masse was  
 said in honor of Martyrs, as is alredy

The hoste  
 of Masse a  
 vital hoste  
 expelling  
 sinnes.

Masse  
 looseth  
 the bonds  
 of a cap-  
 tiue.

Masse  
 saueth  
 from  
 drowning  
 as many  
 faithful  
 witneses  
 testifye.

S. Greg.  
 appointed  
 30 Masses  
 to be said  
 for one  
 dead.

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shewed



- 4 ſhewed, and offered for the dead as is euident; and Reinolds *loc. cit.* confeſſeth, but ſo is not their communion. Fourthly Ba. *cent. 1. cap. 68.* ſaith that Greg. ordered the ceremonies of the Maſſe and made vp the Canon therof. And Ibiſ. telleth what parts he added to the Maſſe. Again Kemnit. in Examen. pag. 826. 827. confeſſeth Maſſe as it is now, to haue bene finiſhed in S. Greg. time. But now it is far different from Proteſtants communion. And it is euident that nothing ſince his tyme is added to the Canon, which includeth the ſubſtance of the Maſſe.
- 5 Finally Fox Acts pag. 130. ſaith that about the yeare 780. Pope Adrian ratified and confirmed the order of S. Greg. Maſſe, At what tyme (ſaith he) this vſuall Maſſe of the Papifts began to be vniuerſal, and vniſorme and generally receaued in all Churches Loe he confeſſeth that our vſual Maſſe came from S. Greg. and telleth the tyme when it began generally to be receaued in all Churches, To wit about 900. yeares agoe.

Proteſtants  
confeſſe S.  
Greg. to  
haue bene  
a Papift.

Fulk.

6. Laſtly I will proue S. Greg. to haue bene a Roman Catholick by the open confeſſion of our Aduerſaries, Fulk. in Apoc. 6. ſaith, *Greg. was ſuperſtitious in reliques* And 2. Theſſal. 2. *Greg. was a great worker and furtherer of the See of Antichriſt, and of the myſtery of iniquitie.* Io. 21. *Gregorie gathered ſome*

some thing for Peters Primacie. 1b. VVe go not about to clear Gregorie from all vsurpation of Iurisdiction more than to his See appertained. He thought it to highly of his See And Math. 4. Gregorie allowed of Images Hebr. 11. Allowed Images to be in Churches Acts. 17. Greg. allowed Images to be lay mens bookes Math. 16. and 1. Cor. 3. Gregorie granteth Purgatorie. Sutclif Subuers. cap. 4. Greg. vsed litanies, allowed Purgatorie, esteemed much reliques of Saintes. Whitak. cont Dur. pag. 480. Greg. Purgatorium vt certum dogma tradidit. Fulk 1. Timoth. 4. Gregorie indeed willeth holy water to be made and to be sprinkled in the Idols Temples, Altars to be built, and reliques to be layd vp. Gregorie indeede did send many superstitious tokens, as a littel Key from of S. Peter for his blessing. Math. 16. Greg. fauoreth the supremacy of S. Peter. Bale Cent. 1. cap. 68. Greg. burdened the Church and Religion of God more then all, with more than Iewish Ceremonies. He ordered the rites of Masse, commanded Masses to be said ouer the Dead bodies of the Apostles, deuised Letanies, and Procession, permitted the Image of the blessed Virgin to be caried about, confirmed Pilgrimage to Images by Indulgences for the peoples deuotion; he was a Maintainer of Pardons, granted Indulgences to those that visit Churches on certain dayes, made four bookes of Dialogues for strengthening Purgatorie. Admitted adoration of the Crosse, and Masses for the dead, Called the

Sutclif.

VWhitaker.

Bale.

S. Greg. de scribed to haue bene a profest Papist.

S. Greg. granted indulgences.

English men to Romish rites by Austin the Monk. And much more there. And cap. 70. Gregorie brought in Ceremonies, Procession, Suffrages, adoration, Masses, trust of mens works. Item. After Greg. tyme puritie of doctrine decreased & the Inuocation of dead Saints together with sale of Masses increased, and the Myserie of the Eucharist began to be offered for the dead. Bishops also from the doctrine of saith, fled to trust to mens works, and human satisfactions, which (saith he) is manifest of Gregorie. Item. Greg. sent Austin to the English men that he might bring in not Christ, but the Roman Religion stuffed with the commandements, and traditions of men. And finally cap. 71. he saith in plain termes that Greg. brought Papistrise into England. Also Doct.

Humfrey. Humfrey Iesuitismi part. 2. rat. 5. pag. 626. 627. Greg. and Austin brought into the Church a burden of Ceremonies, The Bishops Pal to vse onely at Masse, Purgatorie, Oblation of the holson host, prayers for the dead, Reliques, Transubstantiation, new halowing of Churches. Of all which what other proceeded but that Indulgences, Monkerie, Poperie, and the rest of the Masse of Popish superstition should be builded therevpon. And all these things did Austin a great Monk being taught of Gregorie a monk, bring into England. Who will see more of S. Greg. confessed Papisme by Protestants may read Osiander cent. 6. pag. 288. But what we haue cited out of English Protestants will suffice

Transub-  
stantiation.

Answer  
to the  
Examinat.  
printed at  
Geneua  
1566. pag.  
45.

suffice I hope to perswade any in different man that S. Greg. was a Papist. Who will see more out of S. Greg. himself may read *lib. 7. epist. 53. and 109. lib. 9. epist. 71. lib. 12. cap. vlt. lib. 1. epist. 25. 33. lib. 8. epist. 22.*

## CHAP. XV.

*That Saint Austin and his fellowes  
were Roman Catholicks, proued  
by their own deedes and  
Doctrine.*

1. **F**irst Saint Austin was a Benedictin Monk, or (as Doctor Abbots calleth him of the colour of his habit) a black Monk, Which kind of Monks Bale cent. 13. cap. 4. accounteth *one of the hornes of the beast*, so he termeth the Pope; And cent. 1. cap. 100. saith they filled all with superstition, and Idolatry. And Fox lib. 3. pag. 153. condemneth these kinde of Monks as superstitious, tyed to a prescript forme of dyet, apparel, and other things, and forbidden to marry. Secondly he was a Romish Priest and Romish Archbishop as Doct. Abbots calleth him pag. 198. And Romish Legat as Bilson termeth him lib. de Obed. pag. 114. And what masse or seruice of God, a Romish Priest vseth euery one knoweth.

Abbv. 10  
D. Bish.  
pag. 197.  
1

2

K 3 Thirdly

Thirdly, when he and his fellowes came into England, they came as S. Beda lib. 1. cap. 25. and all other writers agree carrying before them in place of a banner a Crosse of siluer, and the Image of our Sauour painted in a table, and singing the Litanies. Which Litanies (saith Bale Cent 1 pag. 62.) were superstitious. Fox lib. 2. pag. 176. saith they went in Procession. Beda lib. 2. cap. 26. In Canterburie they resorted to an ancient Church built in the honor of S. Martin, made while the Romans yet dwelled in England, and began there first to say seruice, say Masse, pray, preach and Christen. cap. 27. Saint Austin was made Archbishop by the authoritie of Pope Greg. (or as S. Beda speaketh of,) at the commandement of S. Gregorie. He enquireth of Gregorie how offerings at the Altar should be distributed, what Ceremonies he should vse at Masse, and the like cap. 29. He receaued from Gregorie all such things as were necessarie for the furniture, and ministrie of the Church. As holy vessels, Altar clothes, Ornaments for Churches, apparel for Preists, and Clergie, and a Pal to were onely when he sayd Masse & authoritie to institute 12. Bishops vnder him and 12. vnder a Bishop of York, and superioritie ouer all the Priests of Britanie cap. 30. S. Austin is appointed by Gregorie not to pul downe the Temples of Idols, but to make holy water, and sprinkle about the same Temples, to build Altars,

and

and place reliques in them. cap. 33. Saint Austin builded a Monasterie in which King Ethelbert through his aduise built a new Church in the honor of S. Peter and Paul lib. 2. cap. 2. Saint Austin exacted of the Britons to celebrat Easter, and administer baptisme after the maner of the holy Roman Church. And cap. 35. Beda speaking of the Church of the Austins in Canterbury saith, This Church hath almost in the midst of it an Altar dedicated in the honor of S. Greg. Pope, on the vvich Altar euery Saterday their memories are solemnly celebrated by the Priest of that place. cap. 4. S. Paulin vied an Altar of stone. And cap. 20. a great goulden Crosse and a goulden Chalice consecrated for the ministrie of the Altar.

2. Besides Pope Boniface 3. was by the Emperor Phocas declared to be the true Oecumenical Patriarch, or head of the Church as all writers Protestants and Catholicks do agree which was done in the yeare 605. as some say, or 606. as Baron. And this Pope Boniface therby (as generally all Protestants affirme) became the first Pope and Archbishop of Rome. Whitak. cont Dur. pag. 501. I affirme (saith he) that in the tyme of Boniface 3. Antichrist openly placed his Throne in the Church of Rome. Fulk Answer to a Counter Cath. pag. 72. The Popes from Boniface 3. were all blasphemous Hereticks and Antichrists. And in

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S. Austin  
aliue  
vvhen the  
Pope (as  
Protest:  
say) be-  
came An-  
tichrist.

1. Ioan. 2. Boniface 3. went manifeſtly out of the Church and became Antichriſt. Fox lib 2. pag. 120. Rome euer ſince Boniface 3. hath houlden maintamed and defended his Supremacie . The ſame hath Cooper Chron. An. 611. The like hath Bale Cent. 1. pag. 69. 70. Downham of Antichriſt, and generally all Proteſtants. But S. Auſtin was both in this Popeſtime, for he ſubſcribed to the Charter of king Ethelbert made An. 605. and after. For as Bale ſaith Cent. 13. cap. 1. He dyed. 608. or as Malmsb. in faſtis ſaith 613. and yet is he not found but to haue obeyed this Pope Boniface as he did obey Gregorie. Which he would neuer haue done if he had thought it Antichriſtian for the Pope to be head of the Church. Yea S. Mellit one of his fellowes and Succellors went to Rome about the yeare 610. to commune ſaith Beda lib. 2. cap. 4. and counſel with the Apoſtolick Pope Boniface 4. the immediat ſuccellor of Boniface 3. for neceſſarie cauſes of the Engliſh Church, ſat in a Councel with him, ſubſcribed to what was decreed of that Councel, and brought the Precepts to be obſerued of the Engliſh Church. And cap. 7. S. Beda writeth, that this S. Mellit and S. Iuſtus (an other of S. Auſtins companions and ſuccellors) receaued epiſon exhorting. Epiſtles from this Boniface. And cap. 8. he ſaith that Iuſtus receaued

S. Mellits  
commu-  
nion vvith  
a Pope  
vvhome  
Proteſtants  
account  
the ſecond  
Antichriſt

Alſo S.  
Iuſtus.

alſo

also authoritie to ordain Bishops from the high Bishop Boniface and a Pal. And cap. 17. and 18. that S. Paulinus and S. Honorius receaued also their Pals from Pope Honorius. Which Pal was giuen by Popes to Metropolitans as a token of agreement in faith. And therfor Pope Pelagius Predecessor to S. Greg. decreed D. 100. That what Metropolitan so euer after three monethes of his Consecration shall not send to Rome to declare his faith and receaue his Pal shall leese his Dignitie. This we see how S. Austin and his fellowes by their life and deedes professed their agreement and faith euen with those Popes, whome Protestants account the first Antichrists. But besids this, we haue also the testimonie of the Popes of that tyme, and of S. Austins own fellowes. For Pope Boniface 5. writing to S. Iustus aforaid in Bed. lib. 2. cap. 8. saith thus. After vve had read the letters of our deere sonne King Edbald we vnderstood vvith vvhat great learning and instruction of holy scripture yovv haue brought him to the beleefe of the vndoubted faith. Loe this Pope aproued the doctrine and faith of S. Iustus, which he could neuer haue done vnles S. Iustus had allowed the Supremacie. And S. Laurence, Mellit and Iustus writing to the Scottish Bishops in Beda lib. 2. cap. 4. professe, that it was the customable maner of the See of Rome euen in their

And S.  
Paulin,  
and S.  
Honorius.

Popes  
vvhom  
Protest.  
account  
Anti-  
christis ap-  
proued S.  
Austins  
doctrine.



tyme to send preachers into all places of the world. Which custome they could neuer haue accounted lawful, vnles they had thought that See to haue Iurisdiction, and gouernment in the whole world. Yea S.

S. Austin  
calleth  
the Pope  
Father of  
all Chri-  
stendom.

Austin in his speech to King Ethelbert in Capgrau calleth S. Greg. totius Christiani-  
tatis Patrem, the Father of all Christendom. And thus much of S. Austin and his fellowes deedes, and doctrine out of Chatholick writers. Now let vs come to Protestants.

S. Austins  
acts of Pa-  
pistrie out  
of Prote-  
stants.

3. Bilson and Abbots a is asorfaid call S. Austin a Romish Monk, a Romish Priest, a Romish Legat. Which names shew of what

Abbots.

Religion they account him. Godwin in vit. Aug. saith, S. Greg. being made Pope sent Austin hither, vnto whome he appointed 40. other

Godwin.

that should aide him in this holy work. Ib. he testifieth that S. Greg. sent him a pal, and Church ornaments. That he dedicated a Monas-  
terie to S. Peter and Paul, that he claimed authoritie ouer all this Iland Entred the place of

Fox.

Counsel with his Banner and his Crosse, and with singing Procession. Fox Acts. pag. 116. They went with Procession to Canterburie singing Alleluya

Sutclif.

with the Letanie. Sutclif Subuersion, cap. 5. Austin brought in an Image of Christ, and a siluer Crosse, and began (saith he) to chaunt Letanies.

Holin-  
shed.

Now wh ther these be signes of Prote-  
stancie or Papistrie I leaue to euerie one to iudge. Also Holinshed descript. Brit. testifieth

testifie  
Bed.)  
and Im  
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burie  
preach  
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(saith  
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testifieth (as before we heard out of Saint Beda) that *S. Austin came with a siluer Crosse and Image of our Lord and Sauour painted in a table, singing Litanies. And that in Canterburie they accustomed to pray, say Masse, preach and baptize in S. Martins Church. And that S. Greg. sent to Austin a Pal, which (saith he) was the ornament of an Archbishop. And that Masse and Letanie was at that tyme in France. Again that Lawrence with his fellow Bishops wrote letters to the Britons to conform them in the Vnitie of the Roman saith. Item Mellitus solemnizing Masse distributed &c. Now what Masse it was that Romish Priests, Romish Monkes, Romish Legats as Bilson and Abbots call them, sayde, I leaue to euery one to iudge. And if any body should doubt, Fulk in Hebr. 10. may put him out of doubt. For ther he writeth S. Beda sayd that, English men in his time vnderstood the holsome sacrifice (of Masse) auailed to redemption both of body and soule. Which Fulk calleth superstitious, and vndoubtedly meaneth the Masse. And thus much of S. Austins Papistry by his owne deedes both out of Chatholick and Protestant writers.*

Fulk.

That

## C H A P. XVI.

*That Saint Austin was a Roman  
Catholick, prooued by the con-  
fession of learned Pro-  
testants.*

**B. Abbots 1.**

**Iuel.**

**D. Fulk.**

**D**Octor Abbots in his late answer to Doct. Bishop pag. 197. calleth S. Austin a black Monk. pag. 20. The Italian Monk, brought new obseruations from Rome, and the English receaued the same. pag. 198. A Romish Priest, required the British Bishops to be subiect to his Romish authoritie. A Romish Archbishop brought in nouelties and superstitions, and did contaminat the faith of Christ, Mellitus, Laurentius, Iustus, all of Austins company and condition Iuel Art. 3. Diu. 21. It is thought of many that Austin corrupted the Religion that he found here vvith much filth of superstition. Fulk 1. Cor. 4. Austin did not beget the Nation of the English men to Christ by the pure Gospel, but vvith the mixture of Traditions. And that Christian Religion vvhich he found in the Britons he labored to corrupt vvith Romish inuentions. 1. Cor. 15. Austin did not in all points teach the true faith to the Saxons. 2. Cor. 12. Aust. brought in corruption. Syr Francis Hastings in his Wastword  
once

once or twice saith, that Austin brought in the Romish Religion. Osiander Epit. Hist. cent. 6. Aust. thrust Roman rites and customs vpon the English. To wit Altars, Vestements, Masses, Chalices, Crosses, Candlesticks, Censars, Banners, holy Vessels, holy vvater, and bookes of Roman customs. See Magdeburgenses cent. 6. Bale B. Bale, cent. 1. pag. 19. After Austins Apostleship (saith he) vnder the English Saxons there followed another kind of Monkes which corrupted all with most filthy superstitions & Idolatries. And cent. 1. cap. 70. Austin entred not with the Gospel (of Luther) of Christian peace, but with the banner of his Apostleship, with a siluer Crosse, Letanies, Proceßion, Images, painted Pictures, Reliques, and ritual bookes. And cap. 72. Aust. made Elbald drinck of the cup of the whore, cap. 73. King Ethelbert first of all English men receaued of Greg. 1. Bishop of Rome by Austin the opinions of the Roman Religio with all (saith he) the imposture or deceit, and dyed the one and twentieth yeare of his receaued Papisme. And pag. 73. he calleth our primitiue church a carnal Synagogue. And yet further cent. 8. cap. 85. Austin (saith he) brought in Popish Monkerie, & besides the Popes traditions (o filthie and blasphemous mouth) brought no thing but mans dung. Cent. 13. c. 1. Austin the Roman brought hither Romish rites without sound doctrine. The King receaued Romanisme with the annexed Idolatries. He brought in Monkes, Altars, Vestements, Images, Masses, Chalices, Crosses, Can dleicks

Candlesticks Banners, holy (as they call them) Vessels, holy water, and bookes of Roman customs. Their cheeffest studies were about the oblations of Masses. And finally Cent. 14. cap 31. he saith, Austin disposed all things in England to the forme of the Sinagogue of Rome, and made English men honorers of the Pope. Thus plainly is S. Austins Roman Religion confessed by Bale who was both as earnest a Protestant and as skilful in antiquities as euer English Protestant was. Holinshead also Descript. Brit. cap. 27. saith The Inhabitants of Britanie receaued the Doctrine of Rome brought in by Austin and his Monks. Ib. Austin indeed conuerted the Saxons from Paganisme but imbued them with no lesse hurtful superstition than they did know before. For besides the name of Christ and external contempt of their pristinat Idolatrie, he taught them nothing at all, but rather made an exchange from grosse to subtil trecherie, from open to secret Idolatrie, and from the name of Pagans to the bare Title of Christians. So far were these men from thiucking S. Austin to haue bene a Protestant, or to haue agreed with them as Fulk would 2. Cor. 12. in the cheefe and most essentiall points of faith.

Holinf-  
head.

That

# CHAP. XVII.

*That S. Austin was a Roman Catholick, proued by the Doctrine and faith of the Engilsh Church which he founded.*

1. **I**N this Chapter I will first set downe what Catholicks haue written of the faith of our Primitiue Church, and after what Protestants. First therfor our Primitiue English Christians sayd Masse, and that in honor of Saints. Beda lib. 4. cap. 14. Let them say Masses and giue thanks that their prayer is heard, and also for the memorie of King Oswald. Likewise they sayd Masse for the dead, and consequently beleued it to be propitiatorie for sinnes. Ibid. cap. 22. Tuna a Priest and Abbot did often times cause Masse to be saide for his (brothers) soule Item lib. 5. cap. 13. and lib. 3. cap. cit. They erected Monasteries that dayly praier might be made for the dead. Secondly they did belecue that they offered to God the pretious body and blood of Christ as we belecue we do at Masse. Beda lib. 5. cap. 22. All Christian Churches

1  
Masse in  
honor of  
Saints.

Masse for  
the dead.

2  
Offered  
to god the  
pretious  
bodie and  
blood of  
Christ.

160 The prudenſſiall Ballance

Churches throughout the world ſhould prepare bread and wine for the myſtery of the fleſh and precious blood of the immaculat lambe, and when all leſſons, prayers, rites, and ceremonies uſed in the ſolemn feaſt of Eaſter were done, ſhould offer the ſame to God the Father, in hope of their redemption to come. lib. 4. cap. 28. S. Cutbert offered the hoſt of the hoſſome Sacrifice to God.

3  
Cōfeſſion  
of ſinnes  
and pen-  
nance for  
them.

Thirdly, they confeſſed their ſinnes to Prieſtes, and they enioined pennance. lib. 4. cap. 25. Adaman in his youth had committed a certain greivous ſinne, reſorting therfor to a Prieſt confeſſed his ſinne to him. The Prieſt when he had heard his ſinne, ſaid, a great wound requireth a great cure and medecin, therfor giue thy ſelf to faſting, and prayer as much as thou art able.

Miracle  
for con-  
feſſion.

And lib. 4. cap. 27. He telleth how Saint Cutbert heard mens confeſſions, and enioined them pennance. And lib. 5. cap. 14. He telleth a dreadful puniſhment inflicted by God on one, becauſe in time of ſicknes he would not confeſſe his ſinnes.

4  
Prieſts  
could not  
marry.

Fourthly, their Clergy after holy orders takē could not marry. S. Greg. in Beda. lib. 1. cap. 27. If ther by any in the Clergy out of holy orders that can not liue chaſt, they ſhall take wiues. The ſame hath S. Beda l. 5. c. 22. Fifthly, they ſong dirige ouer night, and in the morning ſayd Maſſe for the dead.

5  
Dirige &  
Maſſe for  
the dead.

Beda lib. 3. cap. 2. The religious men of Hagſtalden haue of long time bene accuſtomed to come

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euerſy  
was  
in the  
of the  
water  
lib. 5  
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holy  
ſo ſa  
quier  
faith  
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lib. 5  
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to be  
of the  
head  
Prie  
roun  
Bal  
Rom

every yeare the eue and the day that S. Oswald  
was slayne to keepe Dirges there for his soule and  
in the morning solemnly to offer for him the sacrifice  
of the holy Oblation. Sixtly they vsed holy  
water and consecrating Churches. Beda  
lib. 5. cap. 4. The Bishop ( S. Iohn ) sent the sick  
Lady some of the holy water which he had halo-  
wed in the Dedication of the Church, and also  
candles lighted, Croffes, and holy oyle as  
we do now as is euident by Malmsb: lib. 2.  
Pont. pag. 235. and Ealred in vit. Edwardi.  
Seuenthly, they blessed them selues with  
the signe of the Croffe. Beda lib. 4. cap. 14.  
Cednam blessing him selfe with the signe of the  
holy Croffe layd down his head on the Boulster, and  
so falling a little in a slumber ended his life in  
quiet. And lib. 5. cap. 22. Euery congregation of  
faithful men accustometh to beare the signe of the  
Croffe on their foreheads, that by the Diuin power  
of the same they may be defended from all assaults  
of the Diuel. Eightly, their Priests and  
Monks vsed round shauen crownes. Beda  
lib. 5. cap. 22. It behoueth them which being either  
made by vow Monkes or by profession of the Clergie  
to binde them selues more strictly with the bridle  
of continencie for Christs sak, to beare in their  
head by clipping, the forme of a crowne. Ibid. All  
Priests and Religious men had their heads shauen  
round after the true shape of a crowne. But as  
Bale saith Cent. 14. pag. 194. *Tonsura est  
Romana Bestia character.* Ninthly they  
erected

6

Holie  
vwater,  
candels.  
Croffes,  
holie oyle  
&c.

7

Blessing  
with  
the signe  
of the  
Croffe.

8

Priests  
haue  
shauen  
crownes.

9



Manical-  
tar Sinono  
Church.

10

S. Peters  
suprema-  
cie bele-  
ued.

The Pope  
high B.  
ouer the  
vvhole  
vvhorld.

created many Altars in one Church with Martyrs reliques, vsed lights and other ornaments as Catholicks doe Beda lib. 5. cap. 21. Acca imployed his diligence to gather together out of all places the holy Apostles and Martyrs reliques to the end he might in honor of them build certain Altars aparte by them selues in little Chappells made for the same purpose, within the precinct and walls of the same Church. Morouer he prepared holy vessels lights and other necessities to the better adorning of the Church of God. And lib. 3. cap. 6. They worshiped Reliques. Tenthly to omit many more certain Markes of Roman Religion. They accounted S. Peter Primat and head of the Apostles Beda lib. 5. c. 22. I desire with all my hart to follow the stepps of Blessed S. Peter head of the Apostles. Ibid. They were reduced to the order of S. Peter Primat and head of the Apostles, and committed as it were to his Patronage and protection. They accounted the Pope high Bishop ouer the whole world. So in plaine termes S. Beda calleth S. Greg. Pope l. 2. c. 1. Accounted the Church of Rome the Catholick and Apostolick Church. lib. 3. c. 25. And l. 4. cap. 23. Going to Rome counted a thing of great vertue and deuotion. And l. 3. c. 25. Held without all controuersie that these vvords (vpon this Rock I vvill build my Church) vv ere principally spoken vnto Peter, and that vnto him the keies of the Kingdome of beauen were giuen. And the Bishops being deprived

deprived of their Bishopricks both by the King and by other Bishops appealed to Rome: Bede lib. 5. cap. 20. V Vilfrid the vertuous Bishop of York appealing to the See Apostolick for his cause and by that full authoritie absolued &c. Item. Five yeares after he was accused of King Alfrid and many other Bishops and deprived of his Bishoprick wherein vpon repairing again to Rome and obtrayning licence to plead his owne defence before his accusers, Pope Iohn and many Bishops sitting in Iudgment, It was by their Definitiuoe Sentence concluded, that in some parte his accusers had falsly forged surmises. The Pope wrote to the Kings of England requiring them to see him restored. And thus much out of Catholick writers: now let vs see what Protestants write of the faith of our Primitiue church.

2. Fox in his protestation before his Acts. After the coming of Austin and his fellowes from Rome Christian faith began to enter and spring among the Saxons after a certain Romish sorte. Acts. pag. 154. The causes why solemne Monasteries were first founded in England by Kinges Queenes and Kings daughters and rich Consuls are these, pro remedio anime mee &c. For remedy of my soule, for remission of my sinnes, for the safety of my Kingdoms and people which are vnder my government, In honor of the most glorious Virgin. Whervpon after ward pag. 170. he concludeth that the doctrine of Iustification by onely faith, ( which pag. 840. he calleth

Appeals from the Bishops and king to the Pope.

Protestants confesse the Rom. faith of our primitiue Church. Fox.

Good works done for cleansing from sin.

Foundation of Protestantie vnknoovne to our primitiue Church.

- Bale.** the foundation of their Church) was then unknown. Bale Cent. 1. cap. 72. saith. English men after Austin did dedicat their Churches to dead Saints. And cap. 73. King Ethelbert receaued the Roman Rites and doctrine with all the imposture. and Cent. 14. cap. 54. saith that the two Hewalds (who were the first English martyrs) *passi sunt pro Papismo, papistici Martyres*. Papistical Martyrs suffered for Papistrie. Bilson of Obed pag. 321. The Saxons were soone entreated to receauue the Bishop of Rome for their Patriarch. Stow pag. 77. citeth this Charter of King Ethelbert. King Ethelbert by inspiration of God gaue to Bishop Mellit for remedie of his soule, the Land which is called Tillingham for the Monastery of S. Paul, which kind of giuing goods is quite opposit to Protestancie, as yow may see more hereafter. And pag. 78. saith: King Sebert to shew him selfe a Christian built a Church in honor of S. Peter. Reinolds Confer. pag. 12. This imagination of the key and Porter and opinion of power to shut and open committed to Peter onely (ouer all the Church as it includeth also the Apostles) King Oswie conceaued, and all his Clergie did agree vnto it. And of S. Beda the principal Doctor of our Primitiue Church, Osiander Epit. Cent. 7. pag. 331. saith thus. He was wrapped in all the Popish errors and articles in which we disagree this day from the Pope. Wherby we may
- Our first Christian K. a perfect Papist.**
- Our first Martyrs suffer for Papistrie. Bilson.**
- Stow.**
- Honor of S. Peter counted signe of Christianitie. Reinolds.**
- Keys giuen onely to Peter.**
- Osiander.**
- S. Beda a perfect Papist.**

may see how perfect a Papist S. Austin was. Fulk in Hebr. 10. *Beda lived in a superstitious time* (yet lived he 80. yeares after S. Austin) long after Antichrist did shew himself. Beda sayd that men vnderstood that the helthful sacrifice (of masse) auailed to the redemption of the body and soule euerlasting. And in 1. Pet. 3. *Beda was carryed away with the errors and corruptions of his tyme*. And thus I hope I haue sufficiently proued the Roman Catholick faith of our first Apostle S. Austin by the faith of his maister S. Greg. by his owne deedes and doctrine, by Confession of Protestants, and finally by the doctrine of our Primitiue Church which he founded, and how it was that Christian Religion which was first founded in our Nation, and our English Ancestors imbraced when they forsooke Paganisme. Now it remaineth to shew that the same Religion hath continewed also constantly vnto this late lamentable reuolt to Protestancy in all our Nation both in the Clergie and Laitie, which I will declare in all the Archbishops of Canterburie who were the cheefe of the one order, and in the Kings who were heads of the other. And by the way I will name in euery Kings time some of the notable men who successiuelly haue confirmed it by their holy life and miracles.

## CHAP. XVIII.

*That all the Archbishops of Canter-  
burie from S. Austin to our tyme  
were Roman Catholicks,  
proued by generall  
reasons.*

1. **F**IRST, because there is no mention  
or memorie in any Chronicle of  
England, in any writer domestical  
or forreine, no record or monument of  
antiquitie that til Cranmer any of the  
Archbishops varied from the faith of his  
Predecessors. Therfor to affirme the con-  
trary, is ether to professe to know things  
past by reuelation, or to affirm that which  
nether him self knoweth, nor any man  
euer could him. Secondly because all the  
Archbishops vnto S. Odo his tyme (which  
was An. 958.) had bene Monks as S. Au-  
stin was, which Odo him selfe testifieth in  
Malmesb. lib. 1. Pontif. pag. 200. And Fox  
lib. 3. pag. 151. where he saith. *This Odo was  
the first from the coming of the Saxons til his tyme  
which was Archbishop of Canterburie being no  
Monke, all the other before his tyme were of the  
profession*
- 2

No record  
that anie  
Archb:  
was Pro-  
test: befor  
this time.

All the  
Archb. of  
Cant.  
Monks til  
S. Odo.

*profession of monkes.* And therfor he could not be perswaded to accept the Arch-  
bithopricks vntil he had professed him  
selfe a Monke. And after that vnto Arch-  
bishop Baldwin *an. 1184.* in a manner all  
the Archbishops were Monks, as Godwin  
a Protestant yet liuing (which shall  
suffice to aduertise the Reader of now  
because hereafter I shall often allegd him)  
testifieth in the life of Archbishop Hubert.  
And what kind of Monkes these were  
and what vndoubted Catholicks, hath  
bene shewed before. Thirdly, they  
were elected by the Monks of Christ-  
church in Canterburie where were  
Monks (saith Malmsburie *lib. 1. Pont. p. 203*)  
euer since the tyme of S. Laurence  
successor to S. Austin as is euident by the  
epistle of Pope Boniface to King Ethel-  
bert *Ibid. pag. 208.* and appeareth both by  
their liues in Godwin, and by the  
iudgment of Pope Innocent 3. in Paris  
*pag. 287.* Who, when the Bishops of  
England challenged right in the election  
of the Archbishop, the Pope hearing both  
parties gaue sentence that *Monachi legitime  
probauerunt &c.* That the Monks had lawfully  
proued, that the Prior and Couent of the Church  
of Canterbury haue for long times past elected  
Bishops in their Chapter without the Bishops euen  
vnto this time, and haue obtained their election

In a man-  
ner all  
monks  
til An.  
1184.

3  
Archb:  
were cho-  
sen by  
Monks.

to be confirmed of the See Apostolick. And Fox Acts pag. 232. writeth that the practice of the Monks was first to keepe the election in their own hands as much as they could, and secondly either to giue the election to some Prior or Monke of their owne house, or to some Abbot or Bishop which some tyme had bene of their company. And Ibid. he addeth that the Archbishop of Canterburie was commonly set vp by the Pope, especially since the Conquest. And pag. 349. that it hath bene alwaies the practice of the Church of Rome euer to haue the Archbishops of their owne setting vp, or such a one as they might be sure of on their side. And this election of Archbishops by Monkes continewed till Cranmers time. For (as Godwin writeth) Archbishop Deane who was the last but one before him, was elected by them. And the same he intimateth of Bishop Warham who was the very last befor Cranmer. Now of what religion they were whome Monkes did chuse euery one knoweth. Fourthly they were all confirmed by the Pope: this is manifest by Godwin in their liues. And no maruel, for before S. Austins tyme Pope Pelagius Predecessor to S. Greg. made a law, *Vt quisquis Metropolitanius ultra tres Menses consecrationis suae ad fidem suam exponendam, & Pallium suscipiendum ad Apostolicam sedem non miserit, commissa sibi careat dignitate.* Wherupon Reinolds Confer.

458. saith

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All the  
Archb.  
confirmed  
by the  
Pope.

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458. saith that Pelagius lest he should rashly  
 giue consent to the allowing of any Metropolitan  
 that were not sound in faith, required them to  
 make profession of their faith and so to send for  
 the Pal, that is to say to send for his consent wherof  
 the Pall was a token. Yea pag. 543. speaking  
 generally of the Popes of the last 200.  
 yeares after Christ, saith they required the  
 confirmation of the Metropolitans by  
 their consent. And besides this profession  
 of faith, it was after decreed by Pope  
 Alexander 3. saith Fox pag. 229. An. 1179.  
 in the Council of Lateran, that no Arch-  
 bishop should receaue the Pal vnles he  
 did sweare this oath I. N. Bishop of N. from  
 this houre forward wil be faithfull and obedient  
 to blessed S. Peter, the holy Apostolick Roman  
 Church and my Lord Pope N. and his successors  
 Canonically entring. I will neuer by Counsel con-  
 sent or deed be in cause that they loose life member  
 or be wrongfully imprisoned. And what so euer  
 they shall commit to me either by them selues or  
 their messengers I will neuer wittingly reueale to  
 their preiudice to any person. VVith due respect  
 to my vocation I will aide them in the houlding  
 and defence of the Roman Papacie and S. Peters  
 regalities against all men. I wil giue honorable  
 entertainment to the Legat of the See Apostolick  
 in his going and retorne and assist him in his need.  
 Being called to a Synod I will come vnles I be  
 stayed by some Canonical let. I will yearly visit

The oath  
 of Bishops  
 to the  
 Pope.



the Court of Rome if it be on this side the Alpes,  
 or euery second yeare when it is beyond the mountains  
 vnles I be dispensed withal by the See Apostolick.  
 I wil nether sel giue nor pawn nor farm out a new  
 nor any way alien the Lands and liuings belonging  
 to my Bishoply maintenance without the priuatie  
 of the Pope of Rome. So God me help. &c. And  
 the like Oath did S. Boniface the Apostle  
 of Germanie in his Consecration swears  
 to Pope Gregorie in the yeare 723. and  
 the Pal was deliuered to him with these  
 wordes. To the honor of Almighty God the  
 blessed Virgin Mary and the blessed Apostles S.  
 Peter and S. Paul and my Lord Pope N. and  
 the holy Church of Rome, as also the holy Church  
 of N. committed to you: VVe deliuer a Pal taken  
 from the body of blessed S. Peter, that is the fulnes  
 of Pontifical function, to the intent you vse the  
 same on certain dayes expressed in the Priuiledges  
 granted to it by the See Apostolick &c. Now  
 that our Archbishops did receaue their  
 Pal from the Pope is manifest and con-  
 fessed by Godwin almost in euery one of  
 their liues, and shalbe more plainly  
 shewed hereafter, and is acknowledged  
 by Fox lib. 3. pag. 152. and lib. 4. pag. 172.  
 Therfor there can be no more doubt that  
 our Archbishops were perfect Papists  
 than the Popes were Popes. Fiftly, our  
 Archbishops were euer the Popes Legats  
 in England. The Archbishops of Canterbury  
 were

Speech at  
 the deli-  
 uerie of  
 the Pall.

5  
 Our  
 Archb.  
 were the  
 Popes  
 legats.

were (saith Camb. Brit. pag. 296.) Legats of the Bishop of Rome, and as Urban 2. sayd, as it were Popes of another world. And Pope Iohn 12. in his letter to S. Dunstan: We fully confirm thy Primacie in which thou oughtest according to the custom of thy Predecessors to be Legat of the See Apostolick as it is knowne that Austin and his Successors Bishops were. And can we think that the Pops Legats were not Papists. Finally diuers of them haue bene canonized by the Pope, and their memories in the Roman Martyrologe. To wit. S. Austin, S. Lawrence, S. Mellit, S. Iustus, S. Honorius, S. Theodor, S. Dunstan, S. Anselm, S. Thomas, S. Edmund, S. Elpheg, to whome Godwin addeth S. Eadfin, which would neuer haue bene done if they had not bene known Roman Catholicks.

How  
manie  
Archb: of  
Canterb:  
canonized

That

## C H A P. XIX.

*That euery one of the Archbishops  
of Canterburie from S. Austin, to  
the time of the Conquest of  
England were Roman  
Catholicks, proued  
in particuler.*

## S. LAVRENCE II.

1. **T**He first Successor of S. Austin and second Archb. of Canterb. was S. Laurence, of whome S. Austin him self made choise, and consecrated him whiles he liued, but in what yeare he entred is not certain, but he died in the yeare 619. as may be gathered out of Beda. *He was faith Godwin in his life a very Godly and wel learned man and tooke great paines not onely with his ovne charge but also to reduce the Britons Scotts and Irish men to one consent in matters of religion.* Bale Cent. 13. cap. 2. writeth that he was very skilful in Logick and other Philosophie. Beda lib. 2. cap. 3. faith he endeouored to lift vp the building of the English Church

The learning and  
vertue of  
S. Lawrence.

Church  
des of  
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also to  
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Church to the perfect highnes, both by often wordes of holy exhortation and also by continual example of deuout and godly workes, and therein also telleth how he labored to reduce the Britons and Irish as a true Pastor and Prelat. And thus much for the worthines of this our holy Prelat. But as for his Roman Religion although that be euident by what hath bene sayd before of S. Austin, yet will I add what Bale saith of him Cent. 13. cap. 2. He was sent of Greg. to instruct the English Saxons in Roman Religion, he taught the people the Papistical faith almost in all the Dominion of the English men.

### S. Mellit Archbishop. III.

2. **T**He third Archbishop was S. Mellit who succeeded An. 619. For as S. Beda saith lib. 2. cap. 7. he dyed An. 624. after he had bene Archbishop five yeares. Of whome and his successor S. Iustus Beda lib. 2. cap. 7. writeth. That they gouerned the English Church with great labor and diligence, that he was noble by birth, but much more noble for the excellency of his minde, often trobled with sicknes, yet euer free and sounde of minde, did alwaies feruently burne with the fier of inward charitie and was wont with his holy prayers and holy exhortations to driue from him selfe and others

The vertues of S. Mellit.

**Miracles.** others all ghostly tentations And. Ibid. reciteth how that by prayer he quenched a great fier that burnt Canterburie. Godwin in vita eius saith: he was a man of noble birth, but of greater minde, exceeding careful of his charge, despising the world and neuer caring but for heauen and heauenly things. **His Rom. Religion.** His Roman Religion is manifestest because as Godwin confesserh he was an Abbot of Rome, sent hither by Greg. and went after to Rome to confer with Pope Boniface late in Councel, and was by him honorably entertained.

### *S. Iustus Archbishop. IIII.*

**The vertue and learning of Saint Iustus.**

**His Cathol. Religion.**

3. **T**he fourth Archbishop was Saint Iustus who immediatly succeeded S. Mellit An. 624. and dyed (as it seemeth by Beda lib. 2. cap. 18.) An. 633. He gouerned (saith S. Beda lib. 2. cap. 7.) the English Church with great labor and diligence. And as Pope Boniface testifieth (in Beda lib. 2. cap. 8.) of him so greatly and earnestly labored for the Gospel, as he could shew whole Contries plentifully multiplied by him, and brought vp King Edbald with great learning and instruction of holy scriptures. Godwin in his life sayth he traualled painfully 12. yeares. His Roman Catholick Religion is manifest by his Pall receaued from Pope Boniface, Beda lib. 2.

*lib.2. cap.8.* And by what Bale writeth of of him *Cent.13. cap. 3.* Where he calleth him, *Pedagog of the Roman faith,* And addeth that he brought king Edbald to the Roman faith.

*S. Honorius Archbishop. V.*

4. **T**he fift Archbishop was S. Honorius, who succeeded (as appeareth by Beda *lib.2 cap. 18.* and Baron. affirmeth An. 633) and died as Beda writeth *lib. 3. cap.20.* An. 653. hauing sare 20. yeares. He was (saith Beda *lib.5. cap. 20.*) one of S. Greg. schollers, and profoundly learned in holy scriptures. Pope Honorius writing vnto him (in Malmsb. 1. Pont. pag. 208.) saith, *He gouerned his flock with much toile, much labor and troble, euils increasing.* And the same saith Godwin. As for his Roman Religion that is manifest by his Pal. which Bed. *lib.2. cap. 18.* saith. He receaued with a letter from Pope Honorius, which also Godwin confesseth. And Bale addeth, that he first deuided England into Parishes *after the Papistical maner.* Which thing also testifieth Camb. in Brit. pag. 131. and Stow An. 640. And all these Archb. were Italians, and fellow Laborers of S. Austin.

S. Honorius his great learning and vertue.

His Cathol. Religion.

*Deusdedit*

*Deusdedit Archbishop VI.*

The learning and  
vertue of  
Archb.  
Deusde-  
dit.

His Rom.  
Religion

5. **T**he sixt Archbishop was Deusdedit an English man, who succeeded (saith Beda lib. 3. cap. 20) after a yeare and a halfe, to wit An. 655, and gouerned the See 9. yeares foure Monthes. *He was* (saith Godwin) *famous for his learning and other vertues and attended carefully his charge.* Capgrau in his life saith of him: *He was a man worthy of God, famous for his life and learning, watchful in prayer and of most vnspotted puritie.* But his Roman Religion is manifest by what hath bene saide of his Maisters and Predecessors. After him (saith Beda lib. 3. cap. 20.) Damian was consecrated. But because he saith no more of him, and Godwin reckoneth him not amongst the Archbishops, but amongst the Bishops of Rochester, I will also let him passe.

*S. Theodore Archbishop. VII.*

6. **T**he next Archbishop chosen (saith S. Beda lib. 3. cap. 29. by the Clergie of England) *was VVighard a Priest of great vertue and worthie to be a Bishop, whome the kings of England sent to Rome to be consecrated: but he*  
dying

dying there before his consecration Pope Vitalian made choice of S. Theodore a Grecian borne, whome he consecrated (saith Beda lib. 4. cap. 1.) An: 668. (and not 666. as Bale fableth to make the time agree with the number of the Beast in the Apocalips ) and continued Archb. 22. yeares three monthes. He (saith Beda lib. 4. cap. 2.) and Adrian his fellowe were exceeding wel learned both in prophane and holy literature and gathering a company of schollers vnto them, poured into their bosoms holosome knowledg and besides their expounding of scriptures they instructed their schollers with musick Astronomy and Algorisme, and so brought them vp in the tongues as some of them yet liuing can speake Latin and Greeke as wel as English. Nether was there since Englishe men came to Britanie any time more happie than that. For England had most valiant & Christian Princes the people were wholly bent to the ioyful tidings of heauen, and there wanted no cunning and expert Maisters to instruct them in the scriptures. Thus S. Beda of Saint Theodore his great learning. Pope Agatho who than liued so highly esteemed his wonderful learning that he deferred the calling of the sixt generall Council for his coming. In ep: apud Malmsb: lib. 1. Pont: pag. 196. and lib. 1. Reg. pag. 11. saith of him and S. Adrian that they had learnt thoroughly all good learning and made this Island a dwelling

The admirable learning of Saint Theodore.

Beda.

Malmsb.

M

place



**Godwin.** place of Philosophie. Godwin saith: He was  
 wel seene in all good learning, that England neuer  
 had so happy dayes nor so many learned men as  
 vnder him. And a little after. Amongst a  
 great number of others ther were of his breeding  
 Beda. Iohn of Beuerley, Albinus, and Tobias, all  
 excellent and very famous men. He founded  
 (saith he) a schoole or vniuersitie at Greclad. And  
 as Caius addeth lib. 1. antiq; Cantab: an  
 other in Canterburie. **Bale.** Cent. 13. cap 6.  
 giueth this testimony of his excellent  
 learning. He was accounted inferior to no  
 Romish Monke of his time for ether diuine or  
 human learning, either Latin or Greck tongue. He  
 brought hither all artes of calculating, Counting,  
 Versifying singing, arguing. &c. He taught Latin  
 and Greeke. Thus both Catholicks and  
 Protestants admire this great Archbishops  
 learning. S. Beda lib. 5. cap. 8. thus witnes-  
 seth that he was worthie of perpetual remem-  
 brance for his singuler vertues. And addeth this  
 of him and his Predecessors. Of whome with  
 the rest of his Predecessors equal both in dignitie  
 and degree, it may be truly verified that their  
 names shall liue in glorie from generation to gene-  
 ration time out of minde. For the Church of  
 England for the time he was Archbishop receaued  
 so much comfort and increase in spiritual matters  
 as they could ueuer before nor after. **Florent.**  
**Chron: An: 690,** calleth him Archbishop of  
 blessed memorie. **Capgrau.** in his life saith  
 In his

England  
 neuer to  
 learned  
 or so hap-  
 pie as in  
 Saint  
 Theodors  
 time.

**Bale.**

Saint  
 Theodor  
 his great  
 vertue.  
 Beda.

**Florent.**

**Capgrau.**

In his time England shined with great abundance of Saints like most bright starres.

7. But as for his Roman Religion that is so manifest as all Protestants confesse it. Bale Cent. 13. cap. 6. saith. It is manifest that he came with the Character of the great Beast, (so Bale commonly termeth the Pope) He gaue the vayle to Votaries in diuers places for seruice of Popish Religion, and finished many things which serued to further the kingdome of Antichrist. And Cent. 1. cap. 80. In the yeare 666. the Papists Masse began to be made Latin. Item Pope Vitalian (who sent Saint Theodor) made all things to be done in Latin in the Christian Churches, as in howers, in stations, in Masses and Prayers. And pag. 71. Vitalian sent the Monkes Theodore and Adrian into England, that they might confirme in the popish faith those that wauered, and that they might signe his beleeuers with the Character of Antichrist (So this heretick termeth Christs Vicar.) He apointed Latin houres, Latin songes, Masses, Ceremonies, Masses Idolatries and Profession in Churches in Latin, apointed shawings, commanded annoyntings &c. And Cent. 13. cap. 7. Theodore apointed many things in a Councel for setting vp of Purgatorie. Fulke Apoc: 13. Composition of the latin seruice by Pope Vitalian to be obserued in all regions subiect to the Romish Tyrany. Fox. lib. 2. pag. 124. Theodore was sent into England by Vitalian the Pope and with

S. Theodor his Cathol. faith.

Bale.

Perfect Papistrie of Englad in S. Theodor his time.

Fulke

Fox. 1.

Saint  
Theodor  
a confessed  
Papist and  
all fol-  
lowed  
him.

Priests for  
bidden  
marriage.

All Engl.  
gladly re-  
ceaved S.  
Theodor.

Godwin.

Note.

English  
faith ap-  
proved of  
the Pope.

him diuers other Monkes to set vp here in Eng-  
land Latin seruice, Masses, Ceremonies, Letanies,  
vvith such other Romish VVare pag. 125. He  
addeth that Theodore vvvas present at the sixt  
generall Councel vnder Agatho, vvhere marriage  
vvvas forbidden to the Latin Priests. Who wel  
remenbreth this, and marketh also that S.  
Beda lib. 4. cap. 2. writeth, that Theodore  
visted all the Contry ouer whersoener any English  
people dyvelled, for all men did receaue him gladly  
and heare him. He did teach the right vvay and  
path of good lining. Vnto him all the vvhole  
Church of the English Nation did consent to  
subiect themselves. Wherto Godwin addeth  
that all the Britishe Bishops and generally all  
Britanie yelded him obedience, and vnder him  
conformed themselves in all things vnto the rule  
and disciplin of the Church of Rome. Who (I  
say) marketh this, will neuer doubt but  
all England was at that time perfect  
Roman Catholicks. Besids that as S. Beda  
recordeth lib. 4. cap. 18. Pope Agatho sent  
hither a Nuntio to examine the faith of  
the English Church. Whervpō Theodore  
called a Councel and sending a Copie of  
their faith to Rome, it was receaved most  
gladly of the Pope. So that S. Theodore  
and our English Church in his time,  
were all of one faith with the Pope.

Brithwald

# Brithwald Archbishop. VIII.

8. **T**He eighth Archb. of Canterburie was Brithwald, who was elected (saith Beda lib. 5. cap. 9. ) An. 692. and consecrated the next yeare by Godwin Archbishop of France. He fate (saith Beda lib. 5. cap. vlt. ) 37. yeares 6 months, and dyed An. 731. Beda cap. 9 cit. saith. He was a man doubtles wel traualled in the knowledg of holy scripture, and very skilsul in Ecclesiastical and Monastical orders, censures, and discipline. The same saith Florent. Chron. An. 692. and Marian Ibid. Godwin in his life saith: He was very wel learned in Diuinity and other wise. Pope Sergius ( who gaue his Pal) testifieth in his epist. in malmsb. lib. 1. Pont. pag. 210. that Brithwald got not his Bishoprick fastu aut tumore, sed mente subnixa & humili. Bale Cent. 1. cap. 99. saith he was a fine yong man borne to great matters and got great fame of vertue and learning. &c, His Roman Religion appeareth both by that Bale Godwin and others say he was an Abbot. And as Bale writeth, l. cit. liued an Ermit from his youth. And held a Councel in London An. 712. in which according to the decree of Pope Constantine he appointed Images of dead

The learning of Archb. Brithwald,

His vertue.

His Roman Religion.

Images honored in England An. 712.

Priests  
forbidden  
to marie.

Two  
Engl.  
Kings re-  
quest the  
P. to con-  
firme  
their  
Charters,  
900. years  
agoe.

Saints to be honored, and Masses to be said before them. Item. How much (saith Bale) this man profited Papistrie Gervasius declareth in his Catalog. And cap. 94. About the yeare 714. vnder Archbishop Brithwald ther was a Synod at London for confirmation of Latin masse, and for putting away Priests wiues, so he terme h Concubins. And cap 91. That he held a Synod An. 710. Cuius Synodi vigore introducta sunt Imagines in omnes Anglorum Ecclesias. Besides he was nexu spiritualli adunatus to Boniface that notorious Papist, as Boniface testifieth ep. apud Baron. An. 734. Capgrau in S. Egwins life hath Pope Constantins Epist. to this Archbishop, in which the Pope writeth that Brithwald sent Saint Egwin twise to Rome, and that two English kings requested him to confirme their Charters of gifts that they had giuen to S. Egwins Monasterie.

### Tacwin Archbishop. IX.

The lear-  
ning and  
vertue of  
Archb.  
Tacwin.

9. **T**He 9. Archbishop was Tacwin consecrated in the yeare 731. sate three yeares, Died An 734. He was a man (saith Beda lib. 5. cap. vlt) certes notable for his godlines and wisdom, and wel conuersant in holy scriptures. Pope Greg. 3. in his letter to the Bishops of England in Malmsb. lib. 1. Pont

Pont. pag. 210. saith that he knew him a religious man and of great vertue. Florent. An 731. Huntington lib. 3. pag. 339. accord with S. Beda. Godwin in his life saith, *he was a man very religious & no lesse learned.* Bale Cent. 2. cap. 3. saith, he was notable for Religion and wisdom, excellently learned in scripture, and spent his youth in best studies. His Roman Religion appeareth by that as Bale saith, *He wholly dedicated himself to the Benedictin Rules.* And as Godwin saith, and Pope Gregory l. cit. testifieth, *travailed to Rome in person and there receaued his Pal.* Which also contest Beda in Epit. Houeden parte 1. and others.

His Roman Religion

### Nothelm Archbishop X.

10. **T**He tenth Archbishop was Nothelm, chosen an. 734. late five yeares, died an. 739. Bale Cent 2. cap. 8. saith. *He was a learned and graue yong man, of tryed honestie and knowne to the vrholelland for his memorable deedes.* Beda in the Preface of his Historie saith he was much holpen by him. His Roman Religion is cleare by his going twile to Rome, where he receaued his Pal, as write Godwin in his life, Hunting lib. 4. pag. 340. Houeden 1. parte Anal. Westmon an. 736. Besides that S.

The learning and vertue of Archb. Nothelm.

His Roman Religion.

Boniface that notorious Papiſt asked his aduiſe in matters of religion Ex Ep. Bonif. in Baron. an. 734.

### *Cutbert Archbiſhop XI.*

11. **T**He 11. Archbiſhops was Cutbert choſen an 742. and died an 758. or (as Bale ſaith) 760. He *vvas* (as Bale Cent. 2. cap. 14. hath) *borne of noble race, a man of great renowne for his rare learning and ciuil behavior.* Godwin addeth to his praises that he was a good Paſtor. His Roman Religion appeareth both by his great familiaritie with Saint Boniface the Apoſtle of Germany, whome Fox lib. 2. pag. 128. confeſſeth to haue bene a Papiſt, and Bale Cent. 2. cap. 13. ſaith *vvas next to the great Antichriſt*, at whoſe aduiſe he called a Councel in England, In which among other things, he apointed that our S. Auſtins day ſhould be kept holy day. And alſo becauſe he had a Pal from the Pope, Ex Weſtmon. ad 740. Beſids he ſent moſt freindly letters and preſents to the forſaid S. Boniface Ex Epiſt. in Baron, an. 740.

The rare  
learning  
and vertue  
of Archb.  
Cutbert.

His Rom.  
religion.

S. Auſtins  
day made  
holie  
day.

*Bygodwin*

*Bregwin Archbishop XII.*

12. **T**He 12. was Bregwin, chosen an. 759. & sate three yeares, born (saith Godwin) of noble parentage, chosen in regard of his modestie, integritie, and great learning. Westmon. an. 760. saith he was a vvise man and learned. His Roman Religion is known, both because he was a Monke, as Capgrau saith in his life, and because he made earnelt suit to the Pope that the Archbishops might be buried in Christchurch in Canterb. and not in the Austins as before: as Godwin in vit. Lamberti writeth.

The great learning and vertue of Archb. Bregwin.

His Cathol. religion.

*Lambert Archbishop XIII.*

13. **T**He 13. is Lambert, chosen as Malmsberie hath in Fastis an. 762. sate 27. yeares. His Roman Religion is out of doubt, by that as Godwin saith in his life and Malmsb. lib. 1. Pont. pag. 198. he had bene Abbot of the Austins; and as Florent. saith Chron. an. 764. receaued his Pal of Pope Paul.

Rom. religion of Archb. Lambert.



## Ethelard Archbishop XIIII.

14. **T**He 14. Archbishop was Ethelard, created an. 793. or as Malmsb. in Fastis saith 791. and that he sat 13. yeares, but Godwin saith he sat but 8. or 9. yeares. But he is manifestly overseene. For he putteth his entrance an. 793. and his death an. 806. which time includeth about 13. yeares. He was saith Malmsb. 1. Reg. cap. 4. a stout man and worthy of God. And lib 1. Poort. pag. 199. very industrious and gracious with the Peeres of the Realm. He caried the Letters of King Kenulph and of the Bishops of England to Pope Leo for restitution of the Dio. esse of Canterbury and was entertained benignly. And P. Leo in his epist. to King Kenulph calleth him most holy most deere and most skilful. VVhich words saith Malmsb.) that high and holy Pope would not haue iterated vnles he knew them to be true Ibid. A man after the first Doctors to be compared with the cheefest Bishops. And I had almost said (saith Malmsb.) to be preferred before them. As for his Roman Religion that is manifest by his forsaide going and sending to the Pope. Which also Fox lib. 2. pag. 134. and Godwin confesse. And by that as Godwin saith in his life he was a Monke and (in B. of Winchester) he was

The  
worthi-  
nes of  
Archb.  
Ethelard.

His Ca-  
thol. reli-  
gion.

was an Abbot, which also testifie Our an-  
 Malmsb. 1. Reg. cap. 4. Hunting lib. 4. cient  
 Houeden pag. 403. In Ingulph he subscri Kings ho-  
 beth to a Charter in which King Offa pe to buy  
 professeth. *Per bona opera mercari premia by god*  
*sempiterna.* vworks.

### Wulfred Archbishop XV.

15. **T**He 15. was Wulfred who succe- Rom. re-  
 ded (as Godwin saith) an. 807. ligious of  
 but Malmsb: saith 804. with whome also Archb:  
 agreeth Florent. Chron. an. 804. he saie vulfred.  
 25. yeares. And his Roman Religion is  
 cleare, because (as Godwin writeth) *he*  
*was made Archbishop at Rome by Leo 3.* And  
 again the 9. yeare after his consecration  
 went to Rome. Florent. an. 804. and  
 Westmon an. 806. say he had a Pal of  
 Pope Leo.

### Theologild Archbishop. XVI.

16. **T**Theologild was the 16. Who  
 (as Godwin saith) succeeded an.  
 832, but Malmsb. in Fastis saith 829 and  
 dyed the same yeare. Of him little is  
 written. But as Godwin saith, he was  
 Abbot of Canterburie which putterh his  
 Roman Religion out of question.

Celnoth

*Celnoth Archbishop. XVII.*

Romeli-  
gion of  
Archb.  
Celnoth.

King of  
England  
giuerh his  
princely  
robe to  
make a  
Chisibie.

17. **T**He 17. place occupied Celnoth  
an. 830. as Malmsb. in Fastis, Or  
an. 831. as Florent. in Chion. Or an. 832.  
as Godwin in his life, and sate an. 41. as  
Malmsb. and Florent agree; Godwin  
saith an. 38. His Roman Religion is  
manifest by his Pal wich (as Florent an.  
831. and Westmon. an. 832. write) he  
receaued of Pope Gregorie. And by his  
subscription to a Charter in Ingulph,  
Wherin King Withlaf offereth a Chalice  
and Crosse of gould to the Aultare in  
Croiland, and *clamidem coccineam ad Casulam*  
*saciendam his scarlet robe to make a Chisibie.*  
And pag. 862. publickly professed him telfe  
to be cured of a disease by the merits of  
S. Guthlac.

*Athelard Archbishop. XVIII.*

The wor-  
thines of  
Archb.  
Athelard  
and his 3.  
Prede-  
cessors.

18. **T**He 18. Archbithop was Athelard  
An. 893. saith Godwin, but  
Malmsb. in Fastis an. 871. he sate 18. years  
and as Malmsb. lib. 1. Pont. pag. 199. saith of  
him and his three Predecessors they did  
many worthie things both towards God  
and

and the world, but for want of writers all is obscure. Godwin saith he was a great diuine, and some times Monk of Christ-church in Canterbury by which his Roman religion is out of doubt.

His Rom.  
religion.

## Plegmund Archbishop XIX.

19. **T**He 19. was Plegmund, Entred (saith Godwin and Malmsb. in Fast) an. 889. sate an. 26. as both agree. But in lib. 1. Ponr. Malmsb. attributeth to him 33. yeares. *He was* (saith Godwin) *the most excellent learned man of his time.* And as Fox saith lib. 3. pag. 170. Schoolemaister to King Alfred Hunting. lib. 5 pag. 351. saith, He was chosen of God and all the people. And Florent. an. 872. addeth that he was *Venerabilis vir sapientia praeclitus*, and an. 889. *Literis insigniter eruditus.* His Roman religion is out of question, because as Godwin writeth, *In his youth he was an Hermit.* And being chosen Archbishop trauailed to Rome in person, and was ther consecrated. And was Legat to Pope Formosus, as he testifieth epist. 2. in these wordes. *VVe command Plegmund to be our Legat in all matters.*

Most ex-  
cellent  
learning  
of Archb.  
Plegmund

His Ca-  
thol.  
faith.

A thelms

*Althelin Archbishop XX.*

Rom.  
Religion  
of Archb.  
Atacelin.

20. **A**Thelin succeded in the 20. place an. 915. as Godwin hath, and Malm.b.in Fast. and sate 9. years *who* (saith Godwin) *had before bene Abbot of Glaftenbury.* And therfor no question can be made of his Religion.

*WVolfhelm Archbishop. XXI.*

The fa-  
mous  
learning  
and ver-  
tue of  
Archb.  
WVolfhelm

21. **T**He 21. Archbishop WVolfhelm entring an. 924. as Godwin and Malmsb. in Fast. agree, dyed also 934. Who was (saith Godwin in the Bishops of Wells out of Polidor) *famous as wel for vertue as learning.*

*S. Odo Archbishop XXII.*

22. **T**He 22. Archbishop was S. Odo an. 934. as Godwin and Malmsb. in Fast. accord, and sate an. 24. in great favour and authoritie vnder diuers Prin-ces. His parents (saith Godwin) *were Danes of great welsh and nobilitie, who disinherited him for Christian religion.* King Edward Senior perceiving

perceiving his great excellency of wit set him so  
 whole where he profited exceedingly. Bale Cent.  
 2. cap. 30. saith, He was so skilful both in Greeke  
 and Latin that soderly he could viter either in  
 prose or any kind of verse what so euer he would.  
 Godwin saith he preached painfully.  
 Florent. an. 958. and Westmon Ibid. say:  
 Odo a man famous for wit, laudable for vertue  
 and indued with the spirit of Prophecie. In  
 Malmsb. lib. 1. Pont. pag. 200. He professeth  
 that he would spend all the riches in the world if  
 he had them, and him self for his flock. And  
 Malmsb. there saith that he wrought  
 miracles. Fox lib. 3 pag. 151. saith, A zealous  
 care of the Churches of the Lord reigned in him  
 and other Archbishops then. And thus much of  
 his learning and vertue. His Roman  
 religion is out of all doubt. For Godwin  
 saith being elected he would not be  
 Archbishop before he was made Monke  
 as all his Predecessors (sayd he) had bene.  
 And as Bale saith l. cit. He receaved a Pal  
 from Pope Agapit 2. Decreed that mariages of  
 the Ministers of the Church are to be accounted  
 Heretical, and exalted Popish monkerie. Thus  
 Bale. But it spiceth Fox most that Osbern  
 in vit. Odonis writeth that in his tyme  
 certain Clercks seduced by wicked error ende-  
 vored to auouch that the bread and wine which  
 are set on the Altar after consecration remain  
 in their former substance and are onely a signe of  
 the

S. Odo  
 his rare  
 learning  
 both in  
 greek and  
 latin.

His great  
 holines.

His mira-  
 cles.

His Rom.  
 religion.

Priests  
 mariages  
 forbidden

Some  
 denied  
 Transub-  
 stantiation.

A great  
miracle  
to confir-  
me Tran-  
ſubſtan-  
tiation.

Fox  
denieth  
a miracle  
which  
diuers  
that ſaw  
it confeſſe  
and were  
conuerted  
by it.

the body and blood of Chriſt. And for their conuerſion. Odo did (as Osbern Malmsb. and an other Author who as Fox ſaith wrote in the time of Alfricus the 4. Arch. after Odo, write) by his prayers obtaine of God that the Sacrament ſhould appeare in forme of true fleſh and blood, and againe returne to their priſtinat ſhape. This hitorie Fox pag. 1139. diſlyketh. Firſt becauſe Osbern ſaith but *quidam*. But ſo alſo writeth his brother Bale *loc. cit.* Capgrau in Odone and others. Secondly that Osbern ſaith this miracle was done to conuert the Clerkes, and the other Author ſaith it was done to teſtify Odo his holines. As if it could not be done for both endes. But it ſufficeth us, 1. that Odo and England then beleeued Tranſubſtantiation, ſo odious a thing now to Proteſtants, 2. that S. Odo confirmed it by ſuch a miracle as ſome Priests who then began to deny it, beleeued to be a true miracle and were conuerted therby. Now whether they, who were then preſent and ſaw it, or Fox who liued aboute 600. yeates after, were more like to know the truth of that miracle let euery one iudge. But here I would with the careful Reader to note, firſt that the denial of Tranſubſtantiation and the real preſence of Chriſt in the ſacrament began in England aboute  
300. years

300  
to  
Bal  
cier  
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wa  
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Deſe  
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Aut  
beſe  
Alc  
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Prie  
Alm  
ſonn  
and  
win  
yvl  
yſe  
that  
form

300. yeares after the land was conuerted  
to Christianitie, to wit, circa An .950. as  
Bale saith, which sheweth that the an-  
cient English Christians beleued Tran-  
substantiation. Secondly that Transubst.  
was denied but of a few, and conse-  
quently the general faith of England  
beleued it. Thirdly, that this heresie  
was soone extinct, and the Authors  
confuted of S. Odo Primat of this Land  
both by miracle and by writing, which  
writing (saith Bale l. cit. he entitled)  
*Defensio Eucharistiae*. And for this Fox. lib. 3.  
cap. 151. saith that Odo might seeme to be the  
worst that occupied that place. So he termeth  
light darknes, and darknes light. But for  
Transubstantiation yow heard before  
confessed by Doct. Humfrey that Saint  
Austin brought it into England. And  
before S. Odo, that great English Deuine  
Alcuin professeth it clearly in these  
words. *Bread of it selfe hath not reason, but the  
Priest prayeth that it be made reasonable of  
Almightie God by passing into the bodie of his  
sonne. Item. After Consecration it is one thing  
and seemeth an other. For it seemeth bread and  
wine, but it is in truth Christs body and blood.  
Vvherfor God providing for our weaknes who  
vse not to eat raw flesh nor drinke blood maketh  
that these two gifts do abide in their ancient  
forme and yet it is in truth Christs body and blood.*

Transub-  
stantia-  
tion the  
ancient  
faith of  
England,

Denial of  
Transubst.  
confuted  
of S. Odo  
by miracle  
and writ-  
ting.

S. Greg.  
sent hither  
the beleeof  
of Tran-  
substant,

S. Odo.  
Alcuin.

Lib. de  
Aluin  
offic. e. de  
missa.

Transub-  
stant.  
plainly  
professed



S. Beda.  
Tom. 1.  
cap. 12.

And S. Beda cired by Walden. There is  
seene the shape of bread where the substance of  
bread is not: nether is it any other bread then that  
which came from heauen.

### S. Dunstan Archbishop. XXIII.

The great  
learning  
and rare  
vertue of  
S. Dunst.

23. **I**N the year 959. succeeded S. Dunstan,  
and died in the year 988. as all  
agree. He was (saith Godw.) borne of good  
parentage and for the most parte brought vp in the  
Abbay of Glasterburie, where besides other good  
learning he was taught to sing, to play vpon  
Instruments, to paint and carue, In all which he  
prooued very excellent. For his manifold good  
partes made much of the Kings, most gracious vnto  
King Edward and King Elbred vnder whome he  
ruled all things at his pleasure, and for the most  
parte admired for a most holy and vertuous man,  
and after canonized for a Saint. The like hath  
Bale Cent. 2. cap. 38. Malmsb lib. 1. Pont:  
pag. 202. saith, He adorned the stepps of his pro-  
motion with vnwearied vertues, Those times  
were happy which had such a Prelat as did nothing  
lesse than he sayd. And much there of his  
vertue and miracles. But who readeth his  
life in Surius will admire him. But his  
Roman religion is confessed of Prote-  
stants. For Godwin saith. He was a Monke,  
and bewitched (so he speaketh) the forsaide  
Kings

His mira-  
cles.

Surius  
Tom. 3.  
written by  
Osborn  
in the  
tyme of  
the Con-  
quest.

His Rom.  
Religion.

Godwin.

Kings with loue of Monkerie, and applied all his <sup>Maried</sup> induors to the raying of Monkes and Monasteries, <sup>Priests</sup> and persecuted maried Priests. Fox. Acts. <sup>persecuted</sup> Fox. lib. 3. pag. 136. saith he was drovned in all superstition. And pag. 158. An ennemy to Priestes viues. Bale. Cent. 2. cap. 38. He receaued a <sup>Bale.</sup> Pal of Pope Iohn. 13. at Rome, of vvhome he obtained a Breue by vvhich he might condemn the mariages (the Concubins in deede) of the Ministers of the Church and compel them to keepe the voue of single life, and that he did annihilat (saith Bale) the vvord of God (as Luther vnderstandeth it) for the Popes traditions. And cap. 40. That he had a Vision at masse though Bale call it a dreame. And there is extant the Ep. of pope Iohn. 12. to S. Dunstan, wherein he maketh him his Legat and giueth him a Pal to vse at Masse.

## Ethelgar Archbishop. XXIIII.

24. **A**fter Saint Dunstan succeeded Ethelgar in the year 988, and sat two yeares. His Rom. religion appeareth by that (as Godwin saith) he had before bene Abbot of Winchester which Malmsh. lib. 1. Pont. pag. 203. saith he was made by Saint Ethelwald who was a notorious Papist.

Rom. Religion of Archb. Ethelgar.

*Syricius Archbishop. XXV.*

Rom. reli-  
gion of  
Archb.  
Syricius.

25. **T**He 25. Archbishop who succeeded An. 990. as Malmsb: hath in Fast: & saie as he sayth five yeares, was Syricius, Whose Roman religion can not be doubted of. For (as Godwin sayth) he was a Monk of Glastenburie, and by Saint Dunstan made Abbot of S. Austins in Canterburie, and by him also preferred to the Bishoprick of Wilton.

*Alfricus Archbishop. XXVI.*

Rom. reli-  
gion of  
Archb.  
Alfricus.

Alfricus  
counted a  
craftie  
Papist.

26. **G**odwin and Malmsb. in Fast do put this Alfricus after Syricius, although Malmsburie. 1. Pont. pag. 203. put him before Syricius. He entred as is said in fastis An. 995, and died An. 1006. as all agree. Of these three Bishops little is written, because the Danes rage was in their time most furious. But his Roman religion is out of question. For as Godwin testifieth he was brought vp in Glastenburie, disciple (as Bale saith Cent. 2. cap. 41.) of S. Ethelwald, and Abbot of Abingdon, and for his craftie (saith he) in promoting Papistrie made Archbishop of Canterbury.

bury. To this man Fox would gladly attribute a sermon in the Saxon tongue published by Protestants of the Eucharist. But him self is doubtful pag. 1040. Edit. 1596, And the Protestants that published the sermon deny it in their Preface before it. And if he were the Author of that sermon, it would not be a point of Protestancie as you may see by what Bale hath sayd.

*S. Elpheg Archbishop. XXVII.*

27. **N**Ext followed S. Elpheg an. 1006. and saie 7. years. He *was* (saith *wonderful* Godwin) of great parentage and *wonderfull* *vertue of* *S. Elpheg* *abstinence, neuer eating, drinking, nor sleeping more than necessitie compelled him, spending his time altogether in pietie, studie or other necessaie busines. So that vvhath preaching and example of holy life he conuerted many vnto Christ. And in the Bish. of Winchester he adderth that he was a learned man. Malmsb. lib. 1. Pont. pag. 203. saith His life vvas ful of vertues and miracles, beyng at Rome he manifestly tould vnto his company the death of Kenulph vvhohad succeeded him in VVinchester, was slaine of the Danes rather (saith Florent. An. 1012.) than he vould pil his flock to ransom him vwith 3000. pounds. His body (saith Malmsb.)* *His learning and miracles.* *His bodie. in corrupt*

N 3 retaining

His Ca-  
thol.  
faith.

Malmſb.  
Reg. cap.  
22. faith  
of Bathe.

*retaining marks of fresh blood remaineth to this daye vncorrupted.* The Roman religion of this blessed man is euident, both by his going to Rome after he was chosen Archb. which vndoubtedly was to fetch his Pal; and because ( as Godwin faith and Florent : and Vestmon An. 984 ). he was Abbot before he was Bishop , and finally Canonized by the Papists.

### *Liuing Archbishop. XXVIII.*

28. **L** iuing succeeded an. 1013. and fate 7. yeares . Of whome little is written , but that he fled the Realme for feare of Danes . But his Roman religion is certain by that which hath bene sayde of his Predecessors.

### *Agelnoth Archbishop. XXIX.*

The vvor-  
thines of  
Archb.  
Agelnoth.

His Rom.  
religion.

29. **T** He 29. is Agelnoth surnamed *the good* (faith Godwin and Florent. an. 1020) and sonne to the Earle Agelmar. He entred an. 1020. and fate 18. yeares. He was so deere (faith Bale Cent. 2. cap. 46.) to King Canut that he vsed his wit and help cheefly in dispatching matters . His Roman religion is manifest For as the same Bale writeth he  
yvent

went to Rome as the manner (saith he) was then  
receiuing his Pal he might sweare Antichrists (so  
he stil termeth the Pope) saith. The like  
saith Godwin. And of his going to Rome  
for his Pal testify Malmsb. lib. 4. Pont.  
pag. 289. Hunt. lib. 6. Florent. an. 1021.  
Houeden 1022. Fox lib. 3. pag. 163. addeth  
that King Canut following much the superstition  
of Agelnoth went a Pilgrimage to Rome. And  
Bale l. cit. addeth. That he perswaded  
King Canut to resigne his crowne to the Crucifix,  
and calleth him a Bishop of superstition.

### Eadfin Archbishop XXX.

30. **I**N the yeare 1038. succeded Eadfin, The vertue  
and religion  
of Archb.  
Eadfin.  
and died 1050. His Roman religion  
and vertue appeareth by that (as Godwin  
saith) after his death he was made a Saint.  
Malmsb. lib. Pont. pag. 204. and Florent.  
an. 1043. write that he anointed King  
Edward Confess. who was a notorious  
Papist.

### Robert Archbishop. XXXI.

31. **T**He next was Robert who,  
succeded an. 1050. and fate two,  
or (as Malmsb. in Fastis saith) 3. yeares. His  
N 4 Roman

Rom. re-  
ligion of  
Archb.  
Robert.

Roman religion is manifest by that he was a Monk, brought vp (as Godwin saith) in the Monasterie of Gemetica in Normandie: had a Pal from Rome as he saith in the life of Stigand. And being accused went (saith Malmsb. 1. Pont pag. 204.) to Rome, from whence he came with letters to clear him, and to recouer his See.

### *Stigand Archbishop XXXII.*

32. **T**He last Archbishop before the Conquest was Stigand, who an. 1052. vsurped the seate whilst his Predecessor liued, and was deprivied an. 1069. *He was (saith Godwin) stoute and wise inough.* His Roman religion is manifest, by that (as Godwin writeth) *he laboured to procure a Pal of the Pope, but could not because of his vnlawful entrance.* And therfore as Ingulph who liued then, writeth. pag. 898, Malmsb. lib. 1. Pont. pag. 204. Florent. An. 1058. he procured one of an Antipope which then was, and vsed it (saith Florent. An. 1070,) in *Missarum celebratione*. Thus you see all the Archbishops of Canterburie in the Saxons tyme for 466. yeares together were Roman Catholicks. And as S. Austin the first of them

Rom. re-  
ligion of  
Archb.  
Stigand.

The first  
and last  
Archb. in  
the Sa-  
xons time  
said Masse  
and had a  
Pall.

them had a Pal from the Pope and sayd Masse, so did the very last. Now let vs shew the same of all the Archbishops from the Conquest vnto our time.

## CHAP. XX.

*That all the Archbishops of Can-  
terb. from the time of the Conquest  
vnto our tyme were Roman  
Catholicks.*

1. **T**HE 33. Archbishop of Canterburie and first after the Conquest of England was Lanfranck. He entred an. 1070. being Monke and Prior of Becco in regard (saith Godwin) of his singular wisdom and great knowledge of all good learning that those times could afford. Was first called by Duke William to be Abbot, and after hauing conquered England for his wisdom and faithfulness he made choise of him for Archbishop of Canterburie, as one in all respects most fit and worthie, which being wel known to all men, the Couent of Canterb. at the Kings first nomination readily chose him. The nobilitie and Laitie willingly receaued him with great applause. Bale

The singular great learning and wisdom of Arch: Lanfranck

Godwin:

Bale.



Cent. 13. cap. 12. saith he was the most perfect of his tyme in all kind of Logick or subtiltie of Aristotle. He corrected and amended according to the right saith all the bookes of the olde and new Testament which had bene corrupted by faulte of the writers and also the writings of the holy Fathers. Fox lib. 4. pag. 184. From his commendation and worthines I list not to detract anie thing. Stow Chron pag. 148. Lanfranc skilful in science pradent in Councel and gouernment of things and for religion and life most holie. And pag. 171. reporteth that King William Conqueror being redy to die saide that he supposed that the praises of Lanfranc and Anselme his Successor found in the vitermost corners of the Earth. He was busie (saith Godwin) in exhorting King Rufus to vertue and godlines. And as long as Lanfranc liued (saith Stow pag. 179.) Rufus seemed to abhor all kind of vice in so much as he was counted the mirror of Kings. This high praise for learning and vertue Protestants giue to this Archbithop whome to their confusion they confesse (as yow shall heare anon) to haue bene a most notorious Papist and the greatest enemy of Berengarius, whome they account their Patriarch for the denial of the real presence. If I should alleadg the sayings of Catholick writers in his commendation, I should neuer make an ende, Onely therfor

Fox.

Stow.

His holiness.

Protestants forced most highly to commend their learning and vertue who condemned their Doctrin.

Archb. Lanfranc first confused the deniers of Transubstantiation.

therfor I will cite two who liued in his  
time, and quote some others. Malmsb. Malmes-  
lib. 3. Hist. pag. 109. saith he was a man com- bur.  
parable to the Fathers in Religion and learning,  
on whom in earnest may be verified A third Cato  
came from heauen. So heauenly sauer had embued  
his brest and mouth So all the Latin Church did  
by his learning stir it self vp to the study of the  
liberal sciences. So by his example or feare  
Monastical perfection did goe for ward in religion.  
And much more he hath of Lanfranck 1.  
Pont. pag. 213. & sequ. Ingulph also: Hist. Ingulph.  
pag. 901. saith, he was the most commended and  
clear Doctōr of all liberal sciences, and most expert  
in temporal affaires and most holy in life and Marian  
religion. The like also hath Marian who  
liued at that tyme Chron. an. 1070. Florent.  
Florent: and Westmon. Ibid. Huntington Huntingt.  
lib. 7. Neubrigen lib. 1. cap. 1. Paris. Hist.  
pag. 8. Walsingham in ypodigmate. Cap-  
grauē and Trithem in Lanfranco.  
2. And no les notorious was the Roman  
religion of this worthie Archb. than his  
learning and vertue was famous. Which  
for breuitie sake I will onely proue by  
the confession of Protestants. Bale Cent. Bale.  
13. cap. 12. saith plainly. He did many things for He an  
the exaltation of Papistrie. Desueth him to be an Heretik  
Heretick who differeth from the Church of Rome vvhō in  
in doctrine of faith. Which is as much as any faith dif-  
Papist now can or wil say. And Cent. 2. fereth  
from the  
Church of  
Rome.  
cap. 62.

Priests  
marriages  
condem-  
ned.

Fox.

Lanfrank  
his pro-  
fession of  
Transub-  
stant.

Bilson.

Lanfrank  
altered  
nothing  
in our  
English  
faith.

cap. 62. Lanfrank and Anselm set vp the mouldy  
(so this wretch blasphemeth ) Idol of the  
Masse, and condemned the holy marriages of  
Priestes. Fox lib. 4. pag. 173. citeth this begin-  
ning of his letter to Pope Alexander. To  
the Lorde Pope Alexander high ouerseer of all  
Christian Religion, Lanfrank due obedience with  
all subiection. Pag. 394. he calleth him a stout  
Champion of the Pope. Pag. 1147. cheefest trobler  
of Berengarius. And pag. 1148. citeth this  
profession of Lanfrank, I belceue the earthly  
substances which vpon the Lords table are diuinely  
sanctified by the ministracion of the Priest to be  
conuerted into the essence of the Lords body, the  
outward formes onely of the things them selues  
and qualities reserued. Bilson of Obed. pag.  
681. Lanfrank and Anselm came in with their  
Antichristian deuises and inuentions, and  
chargeeth him to haue first brought  
Transubstantiation into England. But  
how false this is appeareth by that no one  
Author of that time chargeeth him with  
altering any point of the faith of the  
English, and also by that which before  
we shewed out of Protest. that S. Greg.  
sent in Transubstantiation into England,  
and that S. Odo defended it both by  
writing and miracles. And who wil more  
of Lanfrancks earnestnes in Roman reli-  
gion, may read his Epistle to Pope Alex-  
ander 2. and Alexanders to him, and his  
booke

of Religion. Chap. 20. 205  
booke against Berengarius for the real  
presence.

*S. Anselm Archbishop. XXXIIII.*

3. **T**He 34. Archbishop was S. Anselm  
an. 1093. and died an. 1109. *A most  
worthie man (saith Godwin) of great learning.  
as his works yet extant testifie, and for integritie  
of life and conuersation admirable. Vndoubtedly  
he was a good and holy man and as worthy the  
honor of Saint as any I thinck (saith he) euer  
was canonized by the Pope since his tyme. Thus  
the Protest. them selues commend this  
blessed mā. Of whome who list to know  
more, may read his life in Surius written  
by Edner his Chaplin. Malmsb. who  
then liued lib. 4. Reg. sayth none was more  
observant of iustice, none at that time so soundly  
learned, none so wholly spiritual the Father of the  
Contrie the mirror of the world. And much  
more lib. 1. Pont. pag. 216. & seq. As for his  
religion that is manifest to be Roman.  
For he was a Monk and scholler to Lan-  
franck as Fox saith pag. 185. had his Pal-  
from Rome, appealed from the King to  
the Pope, and pag. 186. he writeth how he  
tould King Rufus to his face that it was  
vniust to command Bishops not to appeale to Rome.  
pag. 195. He was superstitious in religion. Bale*

The ad-  
mirable  
learning  
and holi-  
nes of S.  
Anselm.

His Rom  
religion.

Vniust to  
forbid  
appeals to  
Rome.

Cent.

Priests  
forbidden  
to marrie

pag. 163.  
Priests  
forbidden  
to marrie  
from the  
first in-  
fancie of  
our  
Church.

S. Grego-  
rie.

S. Beda.

Alcuin.

Cent. 13. cap. 16. and others write that he procured that Kings should not inuest Bishops. Cent. 2. cap. 50. He augmented the impudencie of the Popes being their Counsellor in Rome, and their Vicar in England. Finally they all agree that he forbad Priests marriages, and as Godwin speaketh persecuted married Priests extremely. In so much as Fox pag. 191. Bale Cent. 2. cap. 59. make him the first that forbad Priests in England to haue wiues, and Cambd. in Britan. saith, *wines were not forbidden to Priests in England before the yeare 1102.* Which how vntrue it is appeareth by S. Greg. words to S. Austin in Beda lib. 1. cap. 27. where Saint Greg. apointeth that, *if there be any among the Clergie out of holy orders which can not liue chaste they shall take wiues.* wherein he clearly excludeth all in holy orders from wiues. and in Concil. Rom. *If any Priest or Deacon marry a wife be he accursed.* And about 100. yeares after that, Beda lib. 5. cap. 22. said plainly that *English Priests professed to binde them selues to chastitie.* And Prolog. in Samuel writeth thus, *VVe who haue purposed according to the custome of Ecclesiastical life to abstain from wiues, and to liue single.* And S. Bedas scholler Alcuin l. de Virtutibus cap. 18. *Chastitie is necessarie to all but cheefly to the Ministers of the Altar of Christ. For he must haue such Ministers as be not corrupted by any contagion*

contagion of the flesh, but rather shine with continencie of chastitie. Bale also Cent 1. cap. 64. Bale writeth thus. About the yeare 719. vnder Brithwald Archbish. was a Synod held at London<sup>Brithwald</sup> for prohibiting of Priests wiues, as Naucletius (saith he) and others affirme. And after that again. S. Odo Archb. as the same Bale hath<sup>S. Odo.</sup> Cent. 2. cap. 30. Decreed that the mariages of the Ministers of the Church were Heretical. Yea Cambd. him selfe pag. 259. writeth that King Ethelwolp about the yeare 855.<sup>Cabden.</sup> had a dispensation of the Pope to marry because he was *sacris ordinibus initiatus in holy orders*. But what dispensation had that King needed, if it had bene lawful for Priests the to marrie. And after this Kings time, Dunstan and his fellows (saith Fox Acts<sup>S. Dunst.</sup> pag. 156.) caused King Edgar to call a Councel of the Clergie, wher it was enacted and decreed that<sup>Fox.</sup> the Canons of diuers Cathedral Churches Collegiats, Parsons, Vicars, Priests, and Deacons with their wiues and children should either giue ouer that kinde of life, or els giue some to Monkes. And Cambden in Brit. pag. 211. saith this Councel was held an. 977. how then could he say that Priests wiues were neuer forbidden before, an. 1102. After that also Lanfranck (as Fulk Annotat. in<sup>Lanfranck.</sup> Math. 8.) in a Synod at VVinchester made a decree against the marriage of Priests. And Fox<sup>Fulk.</sup> Acts pag. 195. citeth an Epistle of S. Anselm where

*Wives  
forbidden  
to priests  
in Englad  
both by  
Archb.  
and coun-  
cils.*

where he hath these wordes . *Because so  
cursed a marriage (of Priests) was forbidden in  
a Council of his Father (he meaneth the  
Conqueror) and of the said Archbishop Lan-  
francus lately, I command that all Priests that  
keepe women shalbe deprived of their Churches  
and Ecclesiastical Benefices .* Wherby it is  
eident that Priests were not first forbid-  
den to marry or haue wiues by Anselme,  
but by manie both Archbishops and  
Councils, euer since the infancie of our  
English Church.

### *Rodolph Archbishop. XXXV.*

*The mar-  
vellous  
learning  
and pietie  
of Archb:  
Rodolph.*

*His Rom.  
religion.*

4. **T**He 35. Archbithop was Rodolph,  
Entred an. 1114. and died an. 1122.  
*He behaued (saith Godwin) him self yvel in  
the place, vvas very affable and curteouse, and  
willing to please. Malmsb. 1. Pont. pag. 250.  
saith, he vvas meruaylously learned and eloquent  
And pag. 252. very religious . His Roman  
religion is eident, for as Godwin testi-  
fieth he was a Monke and scholler to  
Lanfranck, receaued a Pal solemnly from  
Rome, and after trauailed in perion to  
Rome.*

*WWilliam*

*William Corbel Archbishop*  
XXXVI.

5. **T**O him succeeded William Corbel an. 1122. and departed 1136. He was (say Marian. and Continuat. Florent.) *vir eximia religionis*. His Roman religion is vndoubted, because as Godwin saith, he was a monk and the Popes Legat. Called a Synod wherin many Canons were made against the mariage of Priests. And finally crowned King Stephen at Masse. Continuat. Florent. who then liued saith he went to Rome for his Pal, and had it of Pope Calixtus, and again an other time; and was honorably receaued of Pope honorius, who made him his Legat in England and Scotland.

Pietie and  
Rom. Re-  
ligion of  
Archb.  
Corbel.

*Theobald Archbishop* XXXVII.

6. **T**He 37. was Theobald chosen an. 1138. and deceased an. 1160. He was (saith Godwin) of so swete and gentle behaviour, being very vvise vvithal, as he vvas greatly esteemed of high and lowv; Kings, Nobles and Commons. His Religion is known, by that as Godwin witnesseth, he was a

The vvbr-  
thines of  
Archb.  
Theobald.

His Rom.  
religion.

O Bene-



Benedictin monke, and Abbot, cōsecrated of the Popes Legat, receaued his Pal from Pope Innocent. 2. who also indued him and his successors for euer with the Title of *Legatus natus*, which they all kept til the later end of King Henrie 8. Continuat. Florent. addeth that being called of the Pope he went to a Councel held in Rome.

### S. Thomas Archbishop. XXXVIII.

7. **T**He 38. Archbishop and first Englishman after the Conquest was S. Thomas, Elect an. 1161. & martyred an. 1171. He ~~was~~ (saith Neubrigen. who then liued lib. 2. c. 16. ) *vir actus ingenij: A man of a sharp wit and competent eloquence comely in fauor and finely handed, comparable to the best in the effectual dispatch of any busines, he had so spetial prerogative of honor and loue in the Princes hart that he seemed to be his fellow mate in the Crowne.* And Paris who liued soone after pag. 272. saith, *a primis adolescentia annis. From his very youth he was adorned with manifold grace.* And pag. 167. *Carnein cilicijis attritam cum femoralibus cilicinis edomuit. His fleshe worne with haireclothe, he tamed with britches of the same.* Houeden Parte 2. Anal. saith, *Irreprehensibilis vita singulis diebus &c. Irreprehensibile*

The excellent partes and vertue of S. Thomas Archb.

His vnderful austeritie of life.

sible he receaued day by day three or fyue disciplines  
at the Priests hand, his inner garment was of  
rugged haircloth of Gotes haire wherewith his  
whole bodie was couered from the elbow euen to  
the knees he lay vpon the bare ground before his  
bed, and neuer ceased from prayer vntil for very  
wearines he layd downe his head vpon the stone he  
there placed instead of a bolster. The same and  
much more is written in his life by four  
writers of great credit who then liued.  
Fox Acts. pag. 206. saith of him thus.  
Threatnings and flatterings were to him both one,  
great helps of nature were in him, In memorie  
excellent good, ful of deuotion. Godwin saith  
he was most canonically elected and presently  
after his consecration became so graue so austere  
so deuoute in al outvard shevv as he seemed quite  
an other man. And as Westmon an. 1162.  
writeth a Courtiers life he changed into a most  
saimly. Thus both Catholicks and Prote-  
stants write of this blessed martir. His  
Roman religion is doubted of no man. Fox Acts pag. 206. saith he was without all  
true religion, superstitious to the obedience of the  
Pope, and pag. 779. saith Lanfranck Anselm  
Bekt brought the Popes Iudicial authoritie from  
Rome into this Land, both ouer Kings and subiects,  
which euer since hath continewd til these later  
yeares. Bale Cent. 2. cap. 100. saith he was  
Legatus a latere. The Popes Legat. & assiduous labor  
&c. and his continual labor was to subiect the

His Rom.  
religion.

How God  
rewarded  
the pen-  
nance of  
king  
Henric. 2.

Deuotion  
of Englad  
to Saint.  
Thomas.

*Princes Maiestie to Antichrist . What great pennance King Henrie 2. did of his owne accord for being some cause of this blessed mans death , and how God the same day rewarded him with a miraculous victorie ouer the Scott , yow may read in the Chronicles. And how great the deuotion of our Forfathers was to this Saint appeareth by the inestimable riches which they gaue to his thrime , of which Erasmus writteth vilissima pars &c. The basest part was golde , all shined, glittered and cast forth lightening by reason of the rare and mightie gemmes and precious stones yea the whole Church in euery parte abounded more than with royal riches. Godwin in vit. Baldwin, Eueryone thought him selfe happie that could doe any thing to his honor. (Of these riches King Henry 8. had 24. waine Loades besides that which others embezeled) And our Ancestors deuotion towards him appeareth by the hard marble stones which are to be seene worne round about the place where his thrine stood with the knees of those that came to pray there . As Protestante with admiration do shew to those that come thither.*

Richard

## Richard Archbishop XXXIX.

8. **I**N the year 1173. succeeded Richard.

and departed this life an. 1183. *A man (saith Godwin) very liberal, gentle and passing wise. His Roman religion is certain. For as the same Godwin and Fox pag. 394. confesse, he was a Benedictin Monk and consecrated of the Pope. Which also testifieth Westmon. an. 1174. Houeden 1175. saith he held a Council wherin he decreed Patrum (saith he) regulis inherentes insisting in the rules of ancient Fathers that Priests should haue no wiues, and be shauen.*

The ver-  
thines of  
Archb.  
Richard.

His Rom.  
Religion.

Priests  
comman-  
ded to put  
away  
women  
and to be  
shauen.

## Baldwin Archbishop XL.

9. **T**He 40. Archbishop Baldwin suc-  
ceeded an. 1184. and deceased an.

1190. *a very comely man (saith Godwin) modest and sober. of such abstinence as fame durst neuer stauv any sinister report vpon him. Of few wordes slow to anger, and very studious from his child hood. Fox Acts. pag. 230. addeth, that it is saide, that he neuer eat flesh in his life. He went with King Richard into the holy land, where saith Godwin by preaching, counsel, liberal almes, and continual example of a*

The ad-  
mirable  
vertue  
and lear-  
ning of  
Archb.  
Baldwin.

His Rom.  
religion.

most vertuous life he did great good, and there dyed. Bale Cent. 3. cap. 27. saith he was eloquent in speech an exact Philosopher and was accounted in those dayes fit for all maner of studie. He was very diligent and careful in the discharge of his Archiepiscopal function behauing him selfe as a worthie Pastor. The Roman religion of this holy Prelat is manifest. For as Fox Godwin and Bale L. cit. say he was a Cistercian Monke and at the commandement of the Pope razed down to the ground a Church which him selfe had built.

*Reginald Fiz Iocelin Archb. XLI.*

Rare humilitie of  
Archb.  
Reginald.

His Rom.  
Religion.

10. **T**He next was Reginald fiz Iocelin, elected saith Godwin by the Monkes of Canterburie an. 1191. but he at first withstood what he might, and with teares vnfainedly besought them to make choise of some other, and dyed within few dayes after. Yet his Roman religion is cleare. For as Godwin saith the Pope presently afforded him his Pal.

Hubert

# Hubert V Walter Archb. XLII.

**II.** IN the yeare 1193. succeeded Hubert Walter and dyed an. 1205. VVho was (saith Paris Hist. pag. 26.) *vir profundi pectoris &c.* A man of a deepe reache; and a singuler pillar in the Realme, of incomparable stabilitie and wisdome. (The same hath Stow pag. 244.) and pag. 324. A magnifical and faithfull man, who as long as he liued kept King Iohn from mischeefe and miserie. He was (saith Godwin) an excellent and memorable man, a bridle vnto the King and an obstacle of tyranny, the peate and comfort of the people, and lastly a notable refuge both of high and lowe against all manner of iniurie and oppression, faithfull and loyal to his Prince, louing and very careful of his Contrie, in which he caused many excellent lawes to be established. King Richard ceur de Lion had experience of his great wisdom, and other manifould vertues. Nether was ther euer Clergie man ether befor or after him of so great power, neuer any man vsed his authoritie more moderatly. And as for the religion of this worthie Prelat it is manifest. For as Godwin testifieth he founded a monasterie for his owne soules health, and for the soules of his Father and mother, as him self speaketh in the foundation, and an other of Cistercian Monkes. After his election pro-

Great  
worthi-  
nes of  
Archb.  
Hubert.

His Rom.  
Religion.

Prieſts  
forbidden  
to keep  
vvomen.

ſeſſed him ſeſſe a Monke, had a Pal from the Pope, and was his Legat. Pope Celeſtin the third (in Houeden pag. 763.) praiſeth him exceedingly, and maketh him his Legat at the requeſt (as he ſaith) of King Richard and all his Suffragans, and teſtifieth *that of Huberts deſerts, vertue, wiſdome, and learning, the vniuerſal Church reioyceſh.* And pag. 755. Houeden writeth, that this Archbiſhop held a Councel, wherein he apointed diuers things concerning Maſſe, and Prieſts, eſpecially that they ſhould not keepe women in their houſes.

## Stephen Langton Archbiſhop XLIII.

Singuler  
learning  
and vvor-  
thines of  
Archb.  
Stephen.

12. **T**He 43. Archbiſhop was Stephen Langton an. 1207. and died an. 1228. He was (ſaith Weſtmon an. 1207.) *A man of deepe iudgment, of comely perſonage, fine behauior, fit and ſufficient (as much as lyeth in a man) to gouern the whole Church.* Paris in his Hiſt. pag. 297. addeth that there was none greater nor equal to him for maners and learning, in the Court of Rome. Godwin ſaith he was a mā, in regard of many excellent gifts both of mind and bodie very fit for the place, brought vp in the Vniuerſitie of Paris, and greatly eſteemed by the King

King and all the nobilitie of France, for his singuler and rare learning, made Chancellor of Paris, was admirablie learned, and writ many notable bookes. He deuided the Bible into Chapters in such sort as we now account them, and built in a maner all the Archbishops Palace at Canterburie. The like commendations of learning yeldeth Bale vnto him Cent. 3. cap. 87. As for His Roman religion there can be no doubtr. For he was both Cardinal of Rome and made Archbishop by the Popes absolute authoritie as the said Authors and all Chronicles testifie. He built also a sumptuous shrine for the bones of S. Thomas of Cnnterburie, and as Bale speakekt arter his maner, He largely poured out dreggs out of the goulden cup of the barlot.

who built the Archb. palace in Canterb.

His Rom. religion.

Incomparable learning and vertue of Archb. Richard.

Richard Magnus. Archbishop.  
XLIIII.

13. **T**He 44. Archbishop was Richard Magnus, elected An. 1223. and continued about two yeares. He was (saith Paris who then liued Hist. pag. 494) Incomparable for learning and vertue. Fox Acts. pag. 274, saith that he was of a comely personage and eloquent tongue. Godwin addeth that he was a man very vvel learned, vvise graue vvel spoken, and of good report stoune



His Rom.  
Religion.

in defending the rights and liberties of the Church and of a personage, tall streight, and well fauored and that the Pope delighted much with the eloquence, grauitie, and excellent behaviour of this Archbishop. The Roman Religion of this notable Prelat is euident. For as Godwin saith he was elected by the Pope him self, and so great in fauor with the Pope, as both he and Fox *l. cit.* write, that he obtained of the Pope what so euer he asked.

### S. Edmund Archbishop. XLV.

Famous  
learning  
and vertue  
of Saint  
Edmund.

14. **T**He 45. Archbishop was S. Edmund elected an. 1234. and deceased an. 1244. A man (saith Westmon. an. 1234.) *mira sanctitatis & mansuetudinis* of admirable sanctitie and meeknes, desiring the peace and honor both of the King and Realme. Paris (who then liued Hist. pag. 730. 743.) writeth much of his miracles, which Westmon an. 1244. saith were so many. *Vt viderentur &c.* that the Apostles times seemed to be returned again. And Bale Cent. 3. cap. 96. confesserth that *eum aqua lustrali &c.* VVith holy water he wrought many miracles. That *omnium literarum &c.* He exercised him self in all maner of learning and vertue. Fox Acts. pag. 339. calleth him a Saint. Godwin saith he was

a man

His Mira-  
cles.

a man very wel knowne, and indeede famous for his vertue and great learning. The Roman religion of this holy Archbishop is certain. For as Godwin writeth he was chosen by the procurement of the Pope, and had his Pal from him, as both he and Fox pag. 279. do testifie, and opposed him selfe against the marriage of a noble womā, who vpon the death of her first husband had wowed chastitie; and was after his death canonized for a Saint by Pope Innocent 4. Bale saith he was chosen *Tanquam ad Rom. Pont. &c.* As one more redy at the Popes beck. And that *ut Virginitatis assequeretur donum.* To attain the gift of Virginitie, he betrathed him selfe with a ring to a wooden Image of the blessed Virgin wore hearcloth, preached the word of the Crosse for the Pope.

His Rom. Religion.

Marriage after vovv of chastitie forbid- den.

Strange deed of S. Edmund to keep his virginitie.

## Boniface Archbishop. XLVI.

15. **I**N the yeare 1244. was chosen of the monks at the instance of king Henrie 3. Boniface sonne to the Earle of Sauoie, who decessed An. 1270. He was (saith Godwin) of a comely person, and performed three notable things whorthie memorie. He payed the debt of two and twentie thousand Marks that he found his See indebted in, He built a goodly Hospitall at Maidston' And lastly fineshed the stately Hall

Notable deeds of Archb: Boniface.

His Rom.  
Religion.

*Hall at Canterburie with the buildings adioyning.*  
Of his Roman Religion there can be no doubt. For as Godw. writeth he was cōsecrated with the Popes owne handes, and obtained of the Pope the Bishoprick of Valentia, and diuers other spiritual promotions.

*Robert Kilwarby Archbishop.*  
XLVII.

Famous  
learning  
and sanc-  
titie of  
Archb.  
Robert.

16. **T**He 47. Archb. was Robert Kilwarby, elected An. 1272, and continued about six yeares. *He was* (saith Paris, Author of that tyme, Hist: pag. 1348.) *Non solum vitæ religioſæ ſanctitatis &c.* accounted most famous not onely for the holines of a religious life, but also for knowledg and learning. Godwin writeth that he was a great Clerk, and left many monuments of the same in writing behind him. In both Vniuersities disputed excellently, and shewed him self in diuers kinds of exercises. Of his Roman religion can be no question. For as Godwin and Bale cent. 4. cap. 46. write, he was made Archb. by the Pope *ex plenitudine potestatis*, by his absolute authoritie. And besides he was a Franciscan frier as Godwin rightly saith, and Bale wrongly maketh him a Dominican, and Prouincial of their order in England, & built

His Rom.  
Religion.

built the Gray Friars house in London,  
and finally was Cardinal.

*John Peckam Archbishop.*

**XLVIII.**

17. **I**N the year 1278. succeeded John Peckam, and departed this life An. 1292. A man (saith Westmon An. 1278.) *Perfectissimus in doctrina most Perfect in learning.* Rare learning and behaviour Archb. Iohn.  
Godwin saith of rare learning used great lenitie and gentlenes euery where, and of an exceeding meeke facill and liberal minde. His Roman religion is vndoubted. For all write he was a Franciscan Frier, and their Prouincial as his Predecessor had bene, and made Archbishop as Westmon. And Godwin. l. cit. and Fox Acts p. 349. and Bale Cent. 4. cap. 64. affirme by the meere authoritie of the Pope, wherupon he is tearmed of Bale *magnus & robustus Antichristi miles a mightie and stout Champion of Antichrist.* His Rom. Religion.

*Robert Winchelsey Archb. XLIX.*

18. **T**He 49. Archbishop was Robert Winchelsey, elected an. 1294. & deceased an. 1313. Walsingham ypodigmat. pag. 100. writeth of him that. *He ruled the*

Excellent  
learning  
vertue and  
wiſdom  
of Archb.  
winchel-  
ſey.

VVere not  
theſe ad-  
mirably  
learned  
and ver-  
tuous  
men more  
liklie to  
know the  
truth than  
Cranmer  
and ſuch  
like.

the English Church notably in his dayes. Godwin ſaith that being a childe he was admired for his towardlines, and loued for his modeſt, and gentle behavior, gouerned the Vniuerſitie of Paris with great commendation of integritie and wiſdom, gaue prooſe of excellent knowledg of all good learning by preaching and diſputing, and was choſen to be Archbiſhop with the Kings good liking and applauſe of all men, and coming to Rome the Pope a good and vertuous man (ſaith Godwin) and Cardinals vv ere amazed at his rare learning ioyned vvith diſcretion and vv iſdom. He vv as a ſtout Prelat and a ſeuere puniſher of ſinne. Such preferments as ſel to his diſpoſition he euer beſtovv ed on men of excellent learning, maintained many poore ſchollers at the Vniuerſities, and to all kinde of poore people vv as exceeding bountiſul. In ſo much as therein I thinck he excelled all the Archbiſhops that euer vv ere before or after him. Beſides the daylie fragments of his houſe he gaue euerie Friday and Sonday to euery Begger a loafe of bread. And there vv ere euerie ſuch almes daies four or ſiue thouſand people. Beſides this euerie great feſtiual daye he ſent 150. pence to ſuch poore people as could not ſetch his Almes. Thus writeth Godwin of this admirable Archbiſhop, which ioined to that which hath bene recited out of him ſelfe and others of the rare learning and vertue of many Archbiſhops, before, and ſhalbe of many others hereafter, were ynough to confound any Prote-

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20

Protestant, and condemn their religion.

As for his Roman religion it is apparant.

His Rom.  
religion.

For he was chosen by the Monkes, went to Rome, admired of the Pope and Cardinals, and answered thus to the Kinge, Under God our vniuersal lorde vve haue tyvo other lordes, a spiritual lord the Pope, and a temporal lord the King, and though vve be to obey both, yet the spiritual rather than the temporal. as Godwin testifieth.

*Walter Reinolds Archbishop L.*

19. IN the yeare 1313. succeeded Walter

Reinolds and died an. 1327. He vvas

The great  
wisdom  
of Archb.  
Reinolds.

(saith Godwin) but meanelly learned, but very

wise and of good gouernment, singularly fauored

of King Edward, 2. for his assured fidelitie and

great wisdom. At the instance of the king

(saith Godwin) he was thrust into the

See by the Pope, receaued his Pal, and

procured diuers Bulls from the Pope,

His Rom.  
Religion.

which putteth his Rom. religion out of

question.

*Simon Mepham Archbishop LI.*

20. THE 51. Archbithop was Simon

Mepham, cōsecrated An. 1327. and

died

Great  
learning  
of Archb.  
Mepham.

His Rom.  
Religion.

died An. 1333. He was (saith Godwin) verie wel learned, and Doctor of Diuinitie. his Roman religion is certain. For as Godwin writeth He was elected by the Monks, and afforded consecration by the Pope at Auinion.

### John Stratford Archbishop. LII.

Famous  
learning  
of Archb.  
Stratford.

21. **T**He 52. Archbishop was Iohn Stratford, elect An. 1333. and continued about 15. yeares. He was (writeth Godwin) famous for his learning, and gouernment of the Archdeaconrie of Lincoln, a good Bishop, and both diligently and faithfully serued his king to the last hower, a verie gentle and merciful man, and gaue almes thrise euerie daye to 13. poore people. His Roman religion is euident. For he was (as Godwin saith first made Bishop of Winchester by the Pope, and after preferred by him also to the Archbishoprick of Canterburie.

His Rom.  
Religion.

### Iohn Vfford Archbishop LIII.

Nobilitie  
and lear-  
ning of  
Archb.  
Vfford.

22. **I**N the yeare 1348. succeded Iohn Vfford, and died the same yeare. He was sonne of the Earle of Suffolke, and Doctor of law. And as for his Roman Religion that is out of doubt, because (as Godwin

His Rom.  
Religion.

Godwin faith, he was pronounced Archbishop by the Pope.

*Thomas Bradwardin Archbishop.*

*LIIII.*

23. **T**He 54. was Thomas Bradwardin, elected an. 1349. and deceased the same yeare. He was (saith Godwin) a good Mathematician, a great Philosopher, and an excellent Divine. But about all (saith he) is to be commended his sinceritie of life and conuersation. He was Confessor to King Edward 3. and in that office he behaued him selfe so as he deserueth eternal memorie for the same. He was wont to reprehend the King with great bouldnes for such thinges as were amisse in him, and in that long war of France he would be neuer from him, but admonished him often secretly, and all his army in learned and most eloquent sermons publickly, that they waxed not proud of their manifold victories. And some there be that haue not doubted to ascribe that notable conquest rather to the vertue and holines of that man than to any prowes and wisdom of others. It is certain he was elected Archbishop without his seeking, and hardly (saith he) should you finde any Archb. in any age to haue obtained his place in better sorte. This high commendation giueth Godwin vnto this great and worthie Prelat, and withal as

Eccellent  
learning  
and holi-  
nes of  
Archb.  
Bradwardin.



His Rom.  
Religion.

great a discommendation to his Protestant religion. For (as Godwin him self saith) he was consecrated at Auinion by a Cardinal in the Frier minors Church which sufficiently ynough testifieth his Roman religion in so much as Bale Cent. 15. cap. 87. calleth him *Papistam a Papist*.

### *Simon Islip Archbishop. LV.*

Learning  
and good  
deeds of  
Archb.  
Islip.

24. **I**N the yeare 1349. was elect Simon Islip, and died an. 1366. He was (saith Godwin) *Doctor of Law*, a verie frugal man, and built the Colledg of *Canterb.* in Oxford. which is now a part of *Christchurch*.

His Rom.  
Religion.

His Roman religion is vndoubted. For as Godwin writeth the Pope bestowed the Archbithoprick vpon him. And in his Epitaph. *S. Peter is professed Princeps Apostolorum, The prince of the Apostles.*

### *Simon Langhorn Archbishop LVI.*

25. **T**He 56. Archbishop was Simon Langhorn, elect an. 1366. and continewed but two yeares. He was (saith Godwin) first a Monke, then Prior, lastly Abbot of Westminster. Thence elected Bishop of London, then of Ely, and

and lastly of Canterburie. How Roman a Catholick he was, appeareth by Godwin, who writeth that the Pope remoued him from Ely to Canterburie, sent his Pal, and lastly made him Cardinal and Legat into England as appeareth by his Epitaph. In this Archbishops time Wickles began to be angry (saith Godwin) with the Pope, Archbishops and Monks, because this Archbishop displaced him out of Canterb. Colledg. And the better to wreak his anger vpon them, went out of the Church and began his heresies.

Rom. religion. of Archb. Langhorn

VVhy wickles reuolted from the Cathol. faith.

*William Wittlelesley Archbishop.*

*LVII.*

26. **T**He 57. Archbishop was William Wittlelesley, elected an. 1368. and died an. 1374. He was (saith Godwin) Doctor of Law, and preached in Latin verie learnedly. He was a Roman Catholick as the same Godwin declareth saying that he was aduanced by the Popes onely authoritie.

Great learning of Archb. wittlelesley,

His Rom. Religion.

## Simon Sulburie Archbishop.

## LVIII.

Notable  
learning  
and qua-  
lities of  
Archb.  
Sudburie.

His Rom.  
Religion.

27. **T**He 58. was Simon Suldburie, elected an. 1375. and died an. 1381. *He was (saith Godwin) a noble Prelat, verie wise, learned, eloquent, liberal, merciful, and preached in Latin very learnedlie. Stow Chron. pag. 458. saith he was an eloquent man, and wise beyond all wise men of the Realme, and fulfilled most worthie martirdom, being slaine of the rebellious commons. His Roman religion is notorious. For (as the said Godw. writeth) he was houshold Chaplin to Pope Innocent, and one of the Iudges of his Rota, who bestowed vpon him the Archbishoprick, and sent him his Bulls.*

## William Courtney Archb. LIX.

Noblenes  
and great  
learning  
of Archb.  
Courtney.

His Rom.  
Religion.

28. **I**N the yeare 1381. succeeded William Courtney, and deceased an. 1396. *He was (writeth Godwin) sonne to Hugh Courtney Earle of Deuonshire, and was a great Lawyer. As for his Roman religion ther can be no doubt. For (as Godwin saith) the Pope bestowed the Archbishoprick vpon him, sent him his Pal, and (as Walsingham*

ingham writeth) made him Cardinal. And Eox Acts pag. 505 saith, He set King Richard 2. Vpon the poore Christians of VVicklefs side, condemned some, made diuers abiure and do pennance.

*Thomas Arundel Archbishop. LX.*

29. **I**N the year 1396. succeded Thomas Arundel, and died 1413. He was (saith Godwin) sonne to Robert Earle of Arundel and VVarren, was vndoubtedly (saith he) a worthy Prelat, wise and very stout. And Walsingham who them liued, Hist. pag. 432. saith he was *eminentissima turris Ecclesie. &c.* A most eminent Tower, and inuincible Champion of the Church of England. As for his Roman religion there can be no doubt therof. For Godwin writeth that by the Popes prouision he was made Archb: of Canterb; and receaued his Pal. Fox Acts pag. 524. citeth his Constitution wherein he professeth S. Peters supremacie, and pag. 507. saith He was a great enemy of English (Wicklefian) bookes, and the Authors of them. Bale Cent. 7. cap. 50. saith he imprisoned the Wiclefists, and made them abiure their hæresie.

Noblenes  
and vvor-  
thines of  
Archb.  
Arundel.

His Rom.  
Religion.

## Henrie Chichley Archbishop. LXI.

The learning and  
vworthines of  
Archb.  
Chichley.

His Rom.  
religion.

30. **T**He 61. Archb : was Henrie Chichley in the yeare 1414. and departed this wordl. An. 1443. He was (as Godwin writeth) *Doctor of lawe*, much employed in Embassages of the King, wherein he euer behaued him self wisely, and to the kings good liking. He alwaies enioyed his Princes fauor, was wise in governing his See, laudably bountifull in bestowing his goods to the good of the common welth, and lastly, stout and seuerer in administration of iustice. In Hiham Feris he built a goodly Colledg, and also an hospital, and in Oxford two Colledges, and called one Bernards Colledg an other *Al soules*. As for his Roman religion there can be no question of it. For as the said Godwin writeth the Pope bestowed the Archb. vpon him, sent him his Pal, and made him Cardinal, and his Legat in England. And Bale Cent. 7. cap. 50. accounteth him a persecuter of Wicklefists. And as is said in the Epitaph of his Tombe was made Bishop by the Popes owne hands.

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*John Stafford Archbishop LXII.*

19. **I**N the yeare 1443. succeeded Iohn Stafford, and died. 1452. *He was (saith Godwin in the Bishops of Bathe) a man very noble, and no les learned, sonne vnto the Earle of Stafford and Doctor of Lawe. As for his Roman religion that is manifest, because as Godwin writeth he was made Archb. by the Popes absolute authoritie, and before obtained of Pope Martin the Bishoprick of Bathe.*

Nobilitie  
and great  
learning  
of Archb.  
Stafford.  
His 'Rom.  
Religion.

*Iohn Kemp Archbishop. LXIII.*

15. **I**N the yeare 1452. succeeded Iohn Kemp and deceased An. 1453. He was saith Godwin *Doctor of Lawe*. And his Roman religion is certain for as Godwin writeth, *The Pope bestowed the Archb. vpon him, sent him his Pal, and after made him Cardinal which also testifieth Bale Cent. 11. cap. 55.*

The lear-  
ning and  
religion  
of Archb.  
Kemp.

*Thomas Bourchier Archbishop.*

LXIIII.

Nobilitie  
and lear-  
ning of  
Archb.  
Bourchier.

His Rom.  
religion.

33. **T**He 64. Archb: was Thomas Bourchier elect An. 1454, and deceased An. 1486. He was sonne to Henrie Bourchier Earle of Essex, brought vp in Oxford, of which Vniuersitie he was Chancelor. Bale Cent. 11. cap. 75. saith he was a man honorable for his learning, vertue, and the blood of the Earles of Essex. His Romane Religion is manifest by Godwin.

*Iohn Morton Archbishop. LXV.*

Eccellent  
learning  
and vertue  
of Archb.  
Morton.

His Rom.  
religion.

34. **T**He 65. Archb: was Iohn morton An. 1487. and dyed An. 1500. He was (saith Stow Chron. pag. 789) of excellent vvith learning and vertue. Godwin saith, he was Doctor of lawv, had manifold good partes, great learning in the lawv, vvisdome, discretion, and other vertues, notable loyaltie, and faithfulness to his Prince. Bale Cent. 11. cap. 85. Vir moribus & c. A famous man in that age for vertue and learning, seuerer, and a lover of iustice A man that in his time surpassed all the Prelats of England in vvisdome and grauitie. As for his Roman religion that is manifest. For he

was

was elected by the Monks, confirmed redily by the Pope, and made also Cardinal, and procured Saint Anselm to be canonized.

*Henrie Dean Archbishop. LX VI.*

35. **T**He 66. Archb. was Henrie Dean An. 1501. and died An. 1502. Archb. Dean learned and wise. He was (saith Godwin in Bishops of Salsburie) *Doctor of Diuinitie, a wise and industrious man*. And of his Roman religion none can make doubt for he was an His Rom. Religion. Abbot, chosen by the Monks, had his Pal from the Pope, and tooke his oath of fidelitie to the Pope set downe before as yow may see in Godwin.

*William Warham Archbishop  
LXVI.*

36. **T**He 67. Archbishop. was William Warham an. 1504. and decessed an. 1532. He was as Godwin writeth The wisdome and learning of Archb. warham. *Doctor of lawr, and greatly commended for his wisdom by King Henrie 7.* That he was a Roman Catholick is manifest. For as His Rom. religion. Godwin writeth, he said masse, and was chosen by Queene Catherin for one of



her Aduocats to defend her mariage with King Henrie 8. which was contracted by the Popes Dispensation. And vndoubtedly when he receaued his Pal he tooke the forſaid oath of fidelitie to the Pope.

*Thomas Cranmer Archbiſhop*  
*LXVIII.*

37. **T**He 68. Archb. but firſt forſaker of S. Auſtin and his Predeceſſors faith was Thomas Cranmer in the year 1533. and put to death 1556. He was not choſen for any deſerts, but being Chaplin to Anne Bullen, and known to deſire her preferment and to further King Henries luſts, was by him firſt ſent in Embaſſie about the diuorce, as yow may ſee in Fox pag. 1689. and after nominated to this dignitie, to the end that if the Pope reſuſed to pronounce ſentence of diuorce betweene him and Queene Catherin, Cranmer might do it. He was ſo carnal and ſo womanish, as his own mother would often ſay, ſhe euer thought women would be his vndoing. Wherin ſhe was nothing deceaued. For as Godwin confeſſeth. He being yet very yong leſt his fellowſhip in Ieſus Colledg in Cambridg for loue of a woman  
*whome*

Wher  
Cranmer  
was made  
Archb.

His car-  
nalitie.

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whome he married. And after, being Archb.  
in his return from Rome, he brought  
with him a Duchwoman, to whome (saith  
Fox pag. 1037.) it is supposed he was married,  
whome all King Henries time he carried  
vp and downe with him in a Trunck,  
and in King Edwards tyme married her.  
He was also trecherous to his Prince.  
For abbeith he had receaned so great fauors  
of King Henrie 8. and was by him,  
apointed one of the Executors of his  
will, yet streight after his death he agreed  
to the breaking of it. And after King  
Edwards death wrought all he could to  
the aduancing of Queene Iane; & vtter  
excluding from the crowne of King  
Henries lawful daughter and his right  
Prince Queene Marie and first sub-  
scribed to the disenheriting of Queene  
Marie, and to that rebellious letter which  
he and his accomplices sent to Queene  
Marie, And Fox to his euerlasting confu-  
sion hath set downe in his Acts pag. 1299.  
edit. 1596. and maruel it were if one who  
thus forsooke God and his Prince, should  
not also forsake his Predecessors faith?  
If he who had thus lost, as Saint Paul  
speaketh, a good conscience should not  
also make ship wrack of his faith. For first  
he was a Roman Catholick, and so conti-  
nued from his childhood til he was  
Arch-

His trea-  
cherie to  
his Prince.

His rebela-  
lion.

Fox. pag.  
1698.

Cranmer  
forsoke  
God and  
his prince

How  
long a  
Rom.  
Cathol.

Archbiſhop, and a while after. At his firſt going to the Pope was by him made his Penitentiarie as Fox hath edit: 1596. pag. 1690. went to Rome for his Pal and there tooke the vſual oath of fidelitie to the Pope. But in the next yeare after, to wit in the yeare 1534. When king Henrie by Parliament procured him ſelf to be tearmed head of the Church he alſo forſooke the Pope in that point yet in all other agreed with him as the king did, and both by words and deedes perſecuted the Proteſtants, as you may ſee in Fox in Lamberts death and others. And after King Henries death vnder king Edward ſonge Maſſe with great maieltie for the king of France his ſoule aſſiſted with 8. Biſhops as writeth Stow Chron. pag. 1547. yet after he fel to Lutheraniſm, and ſet out a Cathechiſme wherein with Luther he taught the real preſence of Chriſt in the bleſſed Sacrament; But ſtaying not long there, from thence turned with the Duke of Somer. to Zuinglianifme, and publiſhed an other Cathéchiſme which denyed the real preſence. After all this vnder Queene Marie for hope of life recanted all his herelies, and both by tongue and penne profeſſed the Roman Catholick faith. But perceauing that he ſhould die, chooſing rather to die in account of Proteſtants a martyr

Song  
Maſſe ſo-  
lemly in  
King  
Edward  
6. time.

Incon-  
ſtant euen  
in hereſie.

Sliedan  
lib. 26.  
An. 1555.

In his  
recanta-  
tion in  
fox pag.  
1710. He  
taketh  
god to  
witnes he  
recanted  
of his  
ovvne

martyr  
and v  
life in  
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martyr, than in iudgment of both them  
and vs a malefactor, he finally ended his  
life in Zuinglianisme, being both con-  
demned for Heresie against God, and  
for rebellion against his Prince as Fox  
confesseth pag. 1698. Edit. 1596. And so as  
his faith had bene far different for a time  
from his Predecessors so was his end  
ignominious and far from the glorie of  
their happie departures.

minde  
and for  
conscien-  
ce sake,  
and yet  
soone  
after re-  
called his  
retanta-  
tion.  
Cranmer  
condem-  
ned for  
rebellion  
and here-  
sie, Sleidan  
l. 25. f. 419.  
The misfe-  
rable end  
of the  
Archb:  
that first  
forsooke  
S. Austins  
faith.  
The great  
nobilitie  
rare learn-  
ing and  
vertue of  
card. Pole.

*Reginald Poole Archb. LXIX.*

30. **T**He 69. and last Catholich Archb.  
hitherto, was Reginald Poole  
consecrated an. 1555. and departed this life  
an. 1558. the same yeare and day that  
Queen Marie died. He was sonne to Syr  
Richard Pool Cosin german to King  
Henrie 8. and of Margaret Countesse of  
Salsburie Daughter of George Duke of  
Clarence and brother of King Edward  
4. He was a man (saith Godwin) of manifold  
and excellent partes, not onely very learned, which  
is better known than it neede many wordes, but  
also of such modestie in behauiour and integritie  
of life and conuersation, as he was of all men both  
loued and reuerenced. And beyond seas he  
was so famous, that without all seeking  
of his he was first made Cardinal, after  
Legat

Card.  
Poole  
might  
haue bene  
Pope.  
Ridley  
highly  
commen-  
ded Card.  
Pool.  
His Rom.  
Religion.

Legat to the Councel of Trent and twise  
elected Pope; to which supreme dignitie  
wanted nothing but his owne consent.  
He was by the confession of Ridley in  
Fox Edit. 1596. pag. 1595. *a man worthy of all  
humilitye reuerence and honor, and indued with  
manifould graces of learning and vertue.* As for  
his Roman religion it might seeme  
needles to proue it if Doctor Bukley and  
some other Ministers were not ashamed  
to challeng him for a Protestant whose  
impudencie I will refel with the testimo-  
nie of their owne Authors. For Godwin  
saith in King Henries time he dealt by  
letters to his trends to exhort them from  
all conformitie to reformation and being  
accused in the Conclauē of fauering pro-  
testants and of other matters, *He cleared  
himself (saith Godwin) of all these suspicions  
absolutely so that the next day they were more  
resolute to make him Pope than before.* And infra  
he saith Queene Marie loued him for his  
learning and nobilitie but aboue all for  
his religion and finally that he reconciled  
England to the Pope and receiued from  
him his Pal. Bale Cent 8. cap. 100. saith *he  
was a Cardinal soldier of Antichrist, not to be  
commended for any vertue by the seruant of God,*  
and saith that in an Oration to the  
Emperor he called the German Prote-  
stants *newe Turks, and their Gospel Turcicum  
pestiferum*

Sleidan  
lib. 10. in  
fin.

pestiferum  
ferous  
was  
Crosse  
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*pestiferum & adulterinum semen Turkish pesti-* An. 1607.

*ferous and adulterous seede.* which Crashe-  
was not a shamed in his sermon at Paules  
Crosse to affirme that Poole said o the  
written word of God. Farther more Bale  
termeth this worthie Prelat and great  
ornament of our Nation *horrible beast a*  
*rooter out of the truth of the Gospel a most wicked*  
*Traitor to his Contrie,* and prayeth God to  
*confound him.* So yndoubted it was while  
Cardinal Poole liued that he was no Pro-  
testant but a most earnest Roman Catho-  
lick. Which who readeth his booke and  
considereth his deedes may yet see more  
fully. But by him may the iudicious reader  
see with what truth or face our Ministers  
challeng S. Austin and other holy and  
antient Archbishops of Canterburie to be  
of their religion.

See An-  
dreas  
Diodotus  
in vit.  
Pol.

### Epilog.

39. **T**HUS yow see the first and the last  
of the Catholick Archbishops of  
Canterburie, namely S. Austin and Car-  
dinal Pole to haue said Masse and had  
their Palls from Rome, and all of them  
(except one) euer since the first Christia-  
nitie of our Nation vnto our daies, for  
number thre score and nine for contine-  
wance of nine hundred fiftie and eight  
yeares,

First and  
last Cath.  
Archb of  
Canterb.  
said Masse  
and haue  
palls from  
Rome.  
The num-  
ber of our  
Archb.  
Their  
continu-  
ance, lear-  
ning ver-  
tue and  
wisdom.

Who  
vvil not  
aduentu-  
re his sou-  
le rather  
vwith theſe  
than vwith  
Cranmer.

No vvaie  
to heauen  
bur by  
Chriſt  
and his  
true  
faith.

yeares, for learning many of them moſt famous, for wiſdom moſt excellent, and for vertue diuers of them moſt admirable, as you haue heard by the very confeſſion of Proteſtants them ſelues. Thus manie (I ſay) thus excellently qualified Primats and Paſtors of al England, thus long to haue taught the Catholick faith, to haue followed it them ſelues, to haue defended it with their great learning, maintained it by their miracles, authorized it by their notable vertues, and finally to haue liued in it moſt religiously, and died moſt happely; What ſhall wee thinck of them? That ſo many, and great Clerks were ſo many hundred yeares ignorant of the truth? That ſo many and ſo great Saints ſo long tyme miſſed of the way to heauen? That all our Anceſtors who ſo many yeares followed them were chriſtened in vaine, beleeued in vaine, and worſhiped and ſerued God in vaine, and finally died in their finnes; and are damned and gon to hel? As we muſt needs thinck vnles we graunt the Roman Catholick faith to be the faith of Chriſt and right way to ſaluation. Shall, I ſay ſuch an vnchriſtian, vnnatural, and vnreaſonable thought enter into our harts? And not rather follow the aduiſe of S. Paul ſaying *Memor-  
tote Præpoſitorum veſtrorum qui vobis locuti ſunt*

*verbum*

*verbum Dei, quorum intuentes exitum conuersa-*  
*tionis imitamini fidem,* Let vs behould the  
 holy conuersation and happie & vertuous  
 ende of thoe holy and worthy Prelats  
 and primats of England, assuring our  
 selues that vertue can not follow the  
 Diuel, nor Gods Saints be condemned to  
 Hel. Let vs embrace their faith which  
 was the roote of their vertue, and their  
 cheefe guide in their way to heauen,  
 whither they are happily ariued and we  
 shall assuredly follow if we keepe their  
 faith and imitat their vertue. And thus  
 hauing shewed that all our Archbishops  
 of Canterburie, and consequently all our  
 Clergie, Bishops, Archdeacons, Deacons  
 Canons, Pastors, Vicars, Monkes, and  
 Friers were Roman Catholicks euen  
 from the first Christianity of our Nation  
 to our age, Let vs proceed an shew the  
 same of our Christian Kings and Laitie.

Beholding  
 the end of  
 the conuer-  
 sation of  
 your Pre-  
 lats fol-  
 low their  
 faith.

All Besides  
 VVicars  
 and his  
 small  
 number,

Q

That



## CHAP. XXI.

*That all our Christian English kings  
to king Henrie 8. time were Ro-  
man Catholicks proued by  
general reasons.*

1  
No record  
that any  
of our old  
christian  
Kings  
was Pro-  
testant.

1. **F**irst because (as I said of the Arch-  
bishops) ther is no script, no scrole,  
no record, no monument, to testifie that  
our former Christian kings were of any  
other religion than king Henrie 8. was  
before he began the change. Therfor they  
that affirme the contrarie either know it  
By reuelation, or speake without booke.  
Besides it is impossible that ther should be  
an alteration in religion which is the  
most markablest thing in a Common  
welth, and that there should be no men-  
tion therof; and altogether incredible  
in England, where we see the first  
alteration from Paganisme to Christia-  
nitie, and now lately from Papistrie to  
Protestancie recorded in all Histories.  
yea priuat mutations made by kings  
in some Churches from Priests to monks  
or contrary wise. And can we thinck that  
a mutation from Protestancie to Papistrie  
(if any

(if any such had bene) would haue bene omitted and forgotten. 2. All the Archbishops of Canterburie were Roman Catholicks as is before shewed, and yet none of them troubled by the kings of former times for his religion. yea most of them greatly honored by them, and diuers made Archbishops by their kings procurment. 3. They suffered the said Archbishops to go to Rome (where diuers of them were consecrated of the Pope) to receaue their Pal, to be his legat, and take their forsaide oath of fidelitie to the Pope, which if they had bene Protest. and not perfect Roman Catholick they would neuer haue permitted. yea some of the kings procured Pals for their Archb: as King Edwin for S. Paulin in Beda lib. 2. cap. 17. King Alfwald for Archbishop Eanbald, Florent. An. 779. Huntington lib. 3. king Rufus for S. Anselm, Fox Acts. pag. 185. 4. Nine of the ancient kings left their Kingdomes and became monks, as Fox confesseth Acts. pag. 133. whose names are these, king Kinegilfus, K. Cedwalla, king Ina, king Ethelred, king Sigebert, king Coenred, king Offa, king Edbett, to whome pag. 131. he addeth king Kenred. Now mōkes in that time vowed chastitie as is euident in S. Beda lib. 5. cap. 22. lib. 4. cap. 25. lib. 3. cap. 25. And

3  
All their  
Archb.  
were Ca-  
tholicks.

3  
They suf-  
fered  
Archb. to  
be conse-  
crat of the  
Pope. &c.

Kings  
procure  
palls from  
the P. for  
their  
Archb.

4  
Manie  
ancient  
Kings  
became  
Monks.

Monks  
vowed  
chastie  
pouertie  
and obe-  
dience.

Pouertie lib. 1. cap. 25. And obedience. lib. 4. cap. 5. And how Papistical this is, and contrary to Proteltancie every one knoweth. Beside as Fox saith pag. 115. *most like they did this for holines sake, thincking in this kind of life to serue or please God better, or to merit more* which Kinde of act or ende of theirs is plain Papistical, and quite opposit to Proteltancie. And therfore Fox saith, *that these Kings were far deceaued.* To these Kings we may adioin 19. Queenes and Kings daughters whome Fox also pag. 134. confelleth to haue left their royall estate, and becommen Nunnes. Yea pag. 137. he citeth out of an ancient Chronicle, *That in the Primitine Church of England Kings, Princes, Dukes, Earles, Barons, and Rulers of Churches incensed with a desire of heauen, laboring and struiuing among them selues to enter into Monkerie into voluntarie exile and solitarie life, forsooke all and followed the Lord.* The same hath Huntington. lib. 5. Houed. and others. Is this thinck we a proceeding of Protestants or rather of earnest and deuout Roman Catholicks?

Manie  
ancient  
Queenes  
and K.  
Daughters  
nunnes.

Deuotion  
of English  
to mon-  
kish life.

5  
Our an-  
cient Kings  
desire the  
P. to con-  
firme  
their  
Charters.

2. Fiftly. They desired the Pope to confirme their Charters which they made. This you may see of King Ethelbert the first Christian King, in Malmsb: lib. 1. Pont. pag. 208. Of King Coenred and King Offa in Capgraue in vita Egwin.  
Of

Of King Egbert in Florent. Chron. An. 676. of King wulfer in Ingulf. pag. 884. Of an other King Offa in Paris An. 794. Of King Edgar in Malmsb. lib. 2. Reg. pag. 57. 6. They suffered appeals to Rome from them selues. This is euident in King Egbert and King Alfred in Beda lib. 5. cap. 20. 7. They beleueed S. Peter to be Prince of the Apostles as is to be seene in King Offa his Charter in Cambden in Brit. pag. 613. and S. Peter to be *higher in degree than S. Paule*, as is to be seene in King Ina his verses there pag. 193. and Peter onely to haue *had the keies*. to witt of all the Church, as Reinolds confesseth Confer. pag. 12, And finally the Church of Rome in their time to be *the Catholick and Apostolick Church*, as Beda testifieth lib. 3. cap. 29, at what time the Protestants account the Roman Church the whoare of Babilon, and the Pope Antichrist. 8. Seuen of these our English Kings are Canonized by the Roman Church in the Martirologe, to wit, Ethelbert, Richard, Oswald, Sebbi, Edmund, Edward martir, Edward Confessor, which would neuer haue bene done if they had not bene Roman Catholicks.

9. Our ancient English Kings could be no Protestants therfore they were Roman Catholicks. For no others challenge

6  
Kings  
suffer ap-  
peals to  
Rome.

7  
Our  
Kings  
beleuee S.  
Peters su-  
premacie.

8  
Manie of  
our Kings  
canonized  
by the  
Pope.

9  
Our  
ancient  
Kings  
know not  
iustifica-  
tion by  
onely  
faith.

What is  
the founda-  
tion  
and soul  
of Prote-  
stancie  
Luther.

Fol.

Chark.

Our  
Kings  
knew not  
the Prote-  
stant  
Gospel.

them for theirs. That they could be no Protestants is most manifest. First because the opinion of iustification by onely faith is accounted of Protestants the foundation, head, and cheefest point and soule of their Doctrin and Church, It is (saith Luther Prefat. in Ionam) the head of Christian Religion, the summe of the scriptures. Prefat: ad Galath: If the article of Iustification (by onely faith) be oncelost, then is all true Christian doctrin lost. And as many as hold not that doctrin are Iewes Turks Papists or hereticks. Item. By this onely doctrin the Church is built and in this it consisteth. And in cap. 1. Galath. If we neglect the Article of Iustification we leese all together. And in cap. 2. It is the principal Article of all Christian doctrin all other Articles are comprehended in it. Fox Acts. pag. 840. saith It is the foundation of all Christianitie, And pag. 770. the onely principal origen of our saluation. Chark in the Tower di putation saith. It is the soule of the Church. And the same say all other Protestants. But this foundation, this head, this soule of Protestancie, our ancient Kings knew not, as Fox plainly confesseth in these wordes pag. 170. The Doctrin of Iustification (by onely faith) was then unknown. And pag. 133. writeth thus of our antientest Christian Kings. They lackt the doctrin and knowledg in Christs Gospel espetially (saith he) in the Article of free Iustification by faith and

*and therfor (saith he) they ran the wrong way.*  
 Loe he granteth that they were ignorant  
 especially of that which Protest : esteeme  
 the especiallest point of Protestancie.  
 And Ibid. speaking of our ancient Chri-  
 stian Kings hath these wordes : *How great*  
*the blindnes and ignorance of these men was who*  
*wanting no zeale wanted knowledg, seeking their*  
*saluation by their meritorious deedes, which I*  
*write (saith he) here to put vs in mind how*  
*much we at this present are bound to God for the*  
*true sinceritie of his truth hidden so long before to*  
*our sforancestors, and opened now to vs.* This onely  
 lamenting to see them haue such works and want  
 our faith, and vs to haue right faith and want  
 their workes. Could he say more plainly  
 that our Ancient Princes and Christian  
 Ancestors knew not so much as the founda-  
 tion of Protestancy, and wanted their  
 faith? And with what face then can any  
 man challeng them for Protestants. And  
 heere I challeng Abbots or what minister  
 so euer, to shewe one ancient English  
 man, Woman, or Child that held this  
 forsaide foundation, head, and soule of  
 their religion; And if they can not (as  
 indeede they can not) let them confesse,  
 that there was neuer ancient English Pro-  
 testant, vnles they will make Protest:  
 without head or or soule.

A plaine  
 confession  
 that none  
 of our  
 Ancestors  
 were Pro-  
 testants.

vvhos  
 must be  
 shewed  
 of mini-  
 sters that  
 saie our  
 Ancestors  
 were Pro-  
 testants.

3. Moreouer to build or indow Reli-  
 gious

248 The prudenſiall Ballance

pag. 100.

For what  
end our  
Kings  
built and  
endevved  
mona-  
ſteries.

Good  
works  
done to  
free the  
ſoul from  
bond of  
ſin.

Our firſt  
Chriſtian  
K. gaue  
land to  
Churches  
for help  
of his  
ſoule.

gious houſes (as Doc. Abbots ſaith  
Answer to D. Biſhop) for redemption of their  
ſinnes and purchaſe of their ſoules health proceeded  
of the w<sup>at</sup> of the ſight of the ſunne of righteousnes.  
And Fox. pag. 133. ſaith it is contrary to  
the rule of Chriſts Goſpel. But the ſame  
Fox Ibid. teſtifieth that our firſt Chriſtian  
kings built monaſteries ſeeking for merit with  
God, and remedie of their ſoules and remedy of  
their ſinnes, and prooueth it by a Charter  
of King Ethelbald, which he might haue  
proued by as many Charters of thoſe  
ancient kings as are extant. One of King  
Ethelbald I will cite out of Ingulph.  
made to free monks from taxes the  
third yeare of his Reigne which was 718,  
ſome what more than a hunderd yeares  
after S. Auſtin. Ego Ethelbald & c, I Ethel-  
bald King of marchland for the loue of the cele-  
ſtical Contry, and for the redemption of my ſoule  
haue prouidently decreed to free it by good worke  
from all bond of ſinne. King Ethelbert alſo  
Pro anima ſua remedio & c, for the good of his  
ſoule gaue to Mellit Biſhop the land called  
Tillingham out of Stow Chron. pag. 77. And  
ſo of the reſt. Again Fox pag. 154. The  
cauſes why ſolemn Monaſteries were firſt founded  
by Kings, Queenes, Kings daughters, and rich  
Conſuls, are theſe, Pro remedio anima mea, pro  
remiſſione peccatorum meorum, pro redemptione  
peccatorum meorum, & pro ſalute Regnorum

WICHTUM

*meorum quique subiacent regimini populorum in honorem glorioſe virginis.* For the redemption of my ſoul for the redeeming of my finnes and for the ſaſtie of my Kingdoms and people ſubieſt to my gouernment to the honor of the glorious Virgin. And therfor by D. Abbots his verdict, and by euident inference our auncient Princes wanted the ſunne of Proteſtants righteouſnes. 10. And laſtly I proue it by the plain confeſſion of Proteſt. For Fox Acte. pag. 132. ſaith our firſt Chriſtian Kings were deuout to Church men, eſpetially to the Church of Rome. Which was, in the opinion of Proteſtants, when the Pope was known Antichriſt, That is, in Boniface. 3. time, and ſince. Bale Cent. 1. cap. 73, ſaith of king Ethelbert our firſt Chriſtian king that He receaued the doctrine of the Roman Religion with all the impoſture therof, and died the 21. yeare of his receaued Papiſtrie, Could he ſpeake more plainly? And Cent. 13. cap. 5, Felix ſaith he conuerted the Eaſt parte of England to Papiſtrie. And Ibid cap. 4. he ſaith that Birin vnder colour of the Goſpel taught the VVeſt ſaxons Papiſticam fidem Papiſtical ſaith. The ſame confeſſe diuers other Proteſtants, as hath bene ſhewed before when we proued that S. Greg. and S. Auſtin were by the confeſſion of Proteſtants plain Rom. Catholicks.

10

Our Kings deuout to the P. when he was in opinion of Proteſtants. Antichriſt

A Plaine confeſſion of Proteſtants that our nation was firſt conuerted to papiſtie.



See in  
Ingulph.  
how  
ancient  
Knights  
were  
wont to  
goe to  
confession  
before  
they were  
knighted.

Name of  
Masse.

of Priests.

Reinold  
conf. pag.  
466 467.

Forme of  
Churches.

4. To all these particuler proofes I ad a general one v<sup>z</sup> the English names which our ancient Kings and people gaue to their seruice and their Pastors; also their Churches Tombs and Epitaphes and finally all their ancient Monuments do testifie and proclame their Catholick Roman religion. For their seruice of God they called *Masse*, Nether can it be shewed, that euer they called it other wise, and of it haue they tearmed the cheefe feasts of the yeare, as Christmasse, Candlemasse, Michelmas, Martin masse. As likewise they haue tearmed Shreuetide of their Shreuiuing and confessing them selues before they began their lent Fast, Palmesonday of the Palmes which they caried on that day, as Catholicks at this day doe; Ember dayes of the Catholick fast of *Quator tempora* corruptly pronouncing the last word. Their cheefe Doers of their seruice they termed Priestes. That is (as Protest. confesse) *Sacrificers*, and therfor their ministers abhor the name. Their cheefe Churches they built in forme of a Crosse. The cheefe Altar therin on high and toward the East, and diuers Altars in little Chappells about; erected therin a Roodloft with the Roode or Crosse of Christ vpon it, adorned their Chappells euen the very glasse windowes with Pictures. In  
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like sort they buried their dead with <sup>Buriall of</sup> Crosses as was seene on the tombe of <sup>dead.</sup> King Arthur, and their Bishops with Chalice as in the Tombe of S. Birin, and usually on the Epitaphs desire men to <sup>Epitaphs.</sup> pray for the soule of the dead. And where I pray yow was the Protestant Communion when our first Christian Ancestors termed their cheefe seruice of God, *Masse*, and therof named their principall feasts in the yeare? where were their Ministers when they termed their Pastors. *Priests and sacrificers*. Wher were their Churches when all the Cathedrall Churches were built in forme of a Crosse, with one high Altar, and diuers little Altars in the Church about; where were they them selues when our Ancestorseuen dead did by Crosses wher with they were buried, and the Epitaphs of their Tombes professe the Roman Catholick religion.

*Cerrayne*

## CHAP. XXII.

*Certayne obiections of Ministers  
that our auncient Kings were  
not Romane Catholiques  
disproued.*

D. Doue  
of Recu-  
sancie  
will haue  
Bellarm:  
to be a  
Protest: or  
no perfect  
Catholik.

1. obiection.

Answer.

**A**Lbeit every one of iudgment will easily see that what can be objected against this so cleare, and by the Aduersaries confessed truth, is but cauls which want not against almost the euidentst truth that is: yet for satisfaction of all sorts of people, we wil propose what D. Abbots in his Answer to D. Bishops epistle pag. 199. lately hath collected for prooffe that our ancient Kings were Protestants, or at least not perfect Roman Catholicks. First he saith that our ancient Kings had the *supremacie in causes Ecclesiasticall*. This is evidently false by what hath bene said in the 5. 6. and 7. prooffe of the former Chapter. To which I add that (as it shalbe shewed herafter) King Edward 3. whome Protestants account to make most for them, professed it to be a sauor of heresie to deny the Popes supremacie in causes ecclesiasticall.

2. Abbots

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2. Abbots saith that the kings founded Bishopricks and inuested them at their pleasur, as did Edward Confessor the Bishoprick of Exester. That in S. Austins time or long after the King founded Bishopricks and inuested Bishops is apparently false. For it is euident in Beda lib. 1. cap. 29. That S. Greg. at his owne pleasure appointed two Archbishopricks, & vnder each of them twelue Bishopricks to be erected in England. And lib. 2. cap. 4. That S. Austin by his authoritie founded the Archbishoprick of Canterburie, and the Bishopricks of London and Rochester, and that the King then did onely build them Churches, indow the Bishopricks with lands and giue them (saith Beda lib. 1. cap. 28.) Possessions necessarie for their maintenance. And about 800. yeares agoe when King Offa would alter the Bishoprick of Lichfeild in to an Archbishoprick, he took not vpon him to doe it by his owne authoritie or of the Bishops of his realm, but procured Pope Adrian to send two legats for that purpose. Malmsb. lib. 1. Reg. cap. 4. And. 700. yeares agoe when King Edward Senior erected fise Bishopricks in the West Contrie, it was done by the expresse commandement of Pope Formosus. Malmsb. 2. Reg. cap. 5. And about 500. yeares agoe, when King William Conqueror

2. obice-  
tion.

ANSWER.

Our an-  
cient  
Kings  
tooke not  
vpon  
them to  
erect  
Bishop-  
ricks.

K Ethel-  
bert.

K. Offa.

K Edward  
Sen.

K William  
Conq.

Conqueror would haue some English Bishops deposed, and Bishopricks translated from litle Tounes to greater Citties, he procured Pope Alexander. 2. to send a Legat hither to doe it. Malmsb. 1. Pont. But yet we grāt that a while before the Conquest, and somewhat after, Kings tooke vpon them to inuest Bishops and Abbots as appeareth in Ingulph. pag. 806. But this fact of theirs done of som ignorantly as must be thought of King Edred and others before the Conquest who were perfect Catholicks in faith (as shall appeare hereafter) and also vertuous in life; of others perhaps presumptuously and couetously against the order of the Church, proueth no more that they were no Catholicks, than worse facts of theirs against the law of Christ proueth them to haue bene no Christians. For if Princes maye by euery fact of theirs be iudged of what religion they are, they would sometimes seeme no Christians nor yet to haue a God. As for S. Edward he might wel doe what he did, for he was appointed by the Pope to be his Vicegerent and as it were Legat as we shall shewe in his life.

2. Thirdly, *they made* (saith Abbots) *lawes for the order and gouernment of the Church, as is to be seene in the lawes of Edward, of Alfred, of Ethelstan, and Canutus in Fox Volum. 1. in fine.*

and

s. obiection.

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and by many laws made since the Conquest against intrusions of the Pope, as is to be seene in Syr Edward Cookes reports part 5. Touching the lawes of the Christian Kings before the Conquest, I answer that they are not Ecclesiasticall lawes such as define any thing as a point of faith, or prescribe any thing concerning Religion and worship of God, but are meere commandements partly for execution of former Ecclesiasticall lawes, partly for procurement and conseruation of externall peace, quietnes, and order of the Church, which kinde of lawes Princes may make, as is to be seene in Stapleton Relect. Controu. 2. q. 5. Ar. 1. Besides that, Christian Princes apoint thus some times things in ecclesiasticall matters not of authoritie, but vpon zeale, and not to dispose of faith and religion. As for the lawes made since the Conquest which may seeme preiudiciall to the Popes authoritie, the cheefest Authors of them, were Edward 3. and Richard 2. who (as shall appeare heerafter) plainly professed the Popes Supremacie. And therfor what lawes they made, were no way to denie his authoritie, but to restrain the execution thereof in some cases: because as the Apostle saith *Omnia licent sed non omnia expediunt. All things are lawfull but all things are not expedient*. So they thought that

Answer.

See Stapleton.

4. obiection.

Answer.

that some execution of his authority in some matters would be preiudiciall to their temporall state, and therfor thought it not expedient that in those cases it should be practised. As for Cookes reports they haue bene so answered as I thinck neither him self nor any for him will repleie. Fourthlie, saith Abbots *Then were the scriptures in foure seuerrall languages of so many seuerrall Nations, besides the Latin tongue common to them all Beda lib. 1. cap. 1.* This is vntrue, and Beda rather saith the contrarie. His words are these. *This Iland at this present to the number of the 5. bookes of Moyses, doth studie and set forth the knowledg of one perfect truth, that is with the language of the English, the Britons, the Scotts, the Picts, and the Latin which by studie of the scripture is made common to all the rest.* In which words he saith, that the Inhabitants preached and published Christs truth in fise seuerrall languages, but the scripture they studied onely in Latin, and therby it became common to all the Inhabitants. And before in the life of Theodor, we shewed by the confession of diuers Protestants, that masse was in his tyme, (which was before S. Beda) in Latin onely. But admit that the scripture were then in Latin and in English too, how proueth that, that English men then were no Catholicks.

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Haue not English Catholicks now the scripture in English? Fiftlie, saith Abbots, *Then were they in Monasteries commanded to be exercised in the reading of scriptures, and euery one was required to learn the Lords prayer and Creede in the English tongue.* This is not worth the answering. For what doth the Monks reading scripture, or the peoples learning the Lords prayer and Creed in English make against Catholick Religion?

3. Obiection.

Answer.

3. Sixtly, saith Abbots, *Then was the Communion ministred in both kindes as Paris in Herald and Raso reporteth of some soldiers.* What Paris saith of soldiers I knowe not. For at this present I haue him not at hand. But that English men in our Primitiue Church communicated onely with form of bread, appeareth by Beda. lib. 2. cap. 5. Wher Pagans say to S. Mellit, *VVhy dost thou not giue vnto vs of that white bread which thou didst giue to our Father Seba, and dost yet giue to the people in Church?* But if S. Mellit had communicated people in both kinds, it is lykly they would haue demanded both. Besids that Beda expoundeth that place of Luke: (*Cognouerunt eum in fractione panis* (where mention is of one onely kinde) of sacramental communion: Therfor he (and consequently our English Church then) allowed communion

6. Obiection.

Answer.

R in one



in one kinde. But whether they communicated in both or one kinde, maketh little to proue that they were not Catholick, becauseril lay peop'e were forbidden, it was lawfull for them to communicate in both kindes.

7 Obiection.

Answer.

See before how Bale confesseth Archb. Alfric to haue bene a Papist, and of Transubstant. in. S. Odo Archb.

4. Seauenthlie the (saith Abbots) *was Transubstantiation vnkowne, and when it began to be broached or not long after, Elfricus Archbishop of Canterburie contradicted it.* How vntrue this is of Transubstantiation hath bene shewed before in the life of S. Greg: and S. Odo. As for Elfric the Protestant Bishops themselves who published that sermon confesse, that the Author thereof was no Archbishop of Canterbury. More likly it is to be true which Fox Acts. pag. 1148. saith that it was Elfric surnamed Bata, an Heretick, who (as S. Dunstan appearing to one in a vision said (as reporteth Osbern) *attempted to disheris his Church, but I haue stopped him (saith S. Dunstan) & he could not preuaile.* Albeit indeed that sermon doth more approoue Transubstantiation than disprooue it. For in that is saide, that *Christ turned through inuisible might the bread to his owne body and wine to his blood.* And that *holy howsel is by might of Gods word truly Christs body and his blood:* And that *after their hallowing, bread and wine trulye are Christs body and blood.* And what other do Catholicks now say, but

say, but what here is said? V<sup>z</sup>. That bread and wine are by invincible power turned into Christs body and blood, and become after consecration truly (not figuratively) his body and blood. And though the Author of the sermon ad, that the sacrament after consecration *is not bodily but Ghostly Christs bodie*, yet the word *ghostly* is not added to deny the word (*Truly*) which is absolutely affirmed, but onely to deny the word (*Bodily*) that is carnally and after a Capharnaitical maner which is Catholick doctrine. For though the Eucharist be truly and really Christs body, yet is it not Christs bodie after a carnal maner, but after a spirituall & mystical maner. Now when he saith (which Bilson lib. of Obed. pag. 681, and Protestants vrge) *that holy howsel after bodily vnderstanding, is a corruptible and mutable creature*, maketh nothing against Transubstantiation. For his meaning is, that the sacrament according to bodily vnderstanding, that is, according to the outward forme which with bodily eyes we see and vnderstand, is a corruptible thing, which no Catholick denieth. Again when he sayeth, *that there is much between the body that Christ suffered in, and the body that is hallowed to howsel*. He neither said nor meant that there is much betweene Christs bodie wherein he suffered

and the bodie of the howſel. ( Albeit this alſo be true, becauſe Chriſts body when he ſuffered was after the maner of viſible bodies, palpable, and parte in one parte of place, and parte in an other: and here it is inuiſible, and after the maner of ſpirits, all in euerie part of the ſacramēt: For which difference and leſſe S. Auſtin *lib. de ſymbolo cap. 10.* ſaid much more, to wit, that in the reſurrection ſhalbe no fleſh and blood. *In Reſurrectione non iam caro erit & ſanguis,* becauſe they ſhall be in far different manner ) But he ſaid *that ther is much betweene the body of Chriſt and the body that is halowed to howſel,* which is moſt true, for this body is the body of bread.

2. Objection.

Answer.

5. Eightlie ſaith Abots *Then the, Biſhops and Princes of this Land did condemn the ſecond Nicen Councel for worſhiping of Images, out of Houeden parte. 1. An. 792.* To this I anſwer, that it is no waye likly that our Engliſh Biſhops would then cōdemn ſuch honoring of Images as Catholiks uſe, becauſe they knew that not onely their Chriſtianitie began by S. Auſtin with uſe of Images, but alſo that Archb. Brithwald (as is before rehearſed out of Bale Cent. 1. cap. 99.) held a Councel in London An. 712. VVherin he commanded vpon the Decree of Conſtantine Pope of Rome that Images ſhould be worſhiped . But that which our Engliſh Clergie

Clergie then disproued was, as Houeden writeth *Imagines adorari debere*, that is, *adored or worshiped as God*. which Houed: wel vnderstood when he added. *Quod Ecclesia Dei execratur*, which the Church of God doth detest. Which (he being a perfect Roman Catholick as Abbots can not denie) could neuer say of such honor as Catholicks giue to Images, but might most truly say of worshiping them as God. For this the Church of God did all waies and doth accurse. Nether, though some Catholicks term that worship Latria which is giuen to the crosse of Christ, did euer any Catholick affirm that any Image or creatur whatsoeuer, was to be worshiped as God, as I could easely shew, if it were not besides my purpose. But in that our Englishmen were mis-informed of the Council of Nice, as if it had commanded Images to be worshiped as God, which it did not, as (to omit other testimonies) testifieth D. Feild lib. 3. of the Church cap. 20. and 36.

6. Lastly he saith that *then were tithes payd to married Priests, and so continued to Pope Hildebrand* (who liued in King William Conquerors time) *and our most ancient Cathedrall Churches were places for married Priests, not for Popish Votaries, as appeareth by the Records of the Church of Worcester*. That there were married Priests or rather that Priests kept

9. Obiection.

Malmsh. lib. 2 Reg. cap. 7. calleth these Priests *irregulares* and vagabonds. Answer.

woemen as their wiues in Pope Hildebrands tyme, and before we deny not. But that ther were such euer since the first Christianitie of English men till that time, or that mariage of Priests was not alwaies forbidden in England, is most vntrue; as hath bene sufficient clearly prooued in the life of S. Anselm, and by the testimonie of Protestants. Likewise most vntrue it is, that our most ancient Cathedrall Churches were places for married Priestes. For the most ancient of all is Christchurch in Canterburie, wher King Etheibert the first Christian King of England placed monks (as Pope Boniface in his letter to him in Malmsb. lib. 1. Pont. pag. 208. testifieth. And Malmsb. Ibid. pag. 203. addeth this: *It is manifest that they haue bene Monks at Christchurch in Canterburie euer since the time of S. Laurence Archbishop who first succeded S. Austin*. As for the Record of VVorceter if ther be any such ancient thing, and not forged by some Minister, it is like to haue bene deuised by some married Priest, when in King Edgar and King Edward martyrs tyme they pleaded for that Church against Monks, (who were restored to diuers Cathedrall Churches which had bene possessed of Preistes euer since the destruction of England by the Danes) by the iudgment

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iudgment of S. Dunstan S. Oswald King,  
 Edgar, & two Councels or Parliaments  
 as yow may read in Osbern (who lived  
 in the time of the Conquest) in the life of  
 S. Dunstan. As for the first Cathedrall  
 Church of Worcester, it was, (as Godwin  
 saith in the Bishops of Worcester) a mona-  
 sterie built by S. Egwin. I say the first,  
 For that which is now, was long after  
 founded by S. Wulfstan Bishop of Wor-  
 ceter, as yow may see in his life in God-  
 win. Or if the first were built of Sexwolf  
 (as Cambden saith in Brit. pag. 512. It is  
 nothing likly that he would build it for  
 married Priestes, seing (as Beda saith  
*lib. 4 cap 6*) he was a monke him selfe,  
 and built that Monasterie which now is  
 called Peterborough. But especially be-  
 cause nether then, nor long after there  
 were any married Priestes in England, as  
 is euident by these words of S. Beda *lib. 5.  
 cap. 22* written long after the foundation  
 of Worster Church. *It behoueth them who  
 being ether made by vow Monke, or by profession  
 of the Clergie, do bind them selues more strictly  
 (then married men) with the bridle of conti-  
 nencie. Behould how in Bedas time  
 Monks by vow, and the Clergie by pro-  
 fession, did (as they do now) binde them  
 selues more strictly to chastitie then  
 other men did. Which in other words is*

to say, they did not marry. And thus much for the refelling of these slender obiections, which if they be compared with the former proofes wherewith wee shewed that our ancient Kings were Roman Cathol. will (I suppose) seeme to any of indifferent iudgment to deserue no answer.

## CHAP. XXIII.

*That all the Christian Kings of England from their first Christianitie to the time of the Monarchie of Englād, were Roman Catholicks, prooued in particuler.*

1. **VV** Hen S. Austin entred there were 7. English Kings in this Land. Wherof foure were conuerted by S. Austin and his companions. But partly because it were to tedious to discourse of all these Kingdoms, partly also because what is prooued of one of them, will caselie be beleued of the rest, I will discourse onely of the Kings of the West Contrie, who in time subdued the rest,  
and

and whose roiall blood yet inioyeth the crown in their rightfull heire both by the English and Scottish line, our Souerain Lord King Iames. If any askt me why God permitted the Western Kings to conquer the rest? I will not take vpon me to haue bene of Gods counsel, yet haue I noted diuers notable things peculier to them, which whither they might moue God to blesse them with such temporall benediction or no, I leaue to the reader to iudg. The first is, that the first Christian King of that Contrie, namely Kinegilsus left his Kingdome and became a Monk as testifieth Fox Acts. pag. 110. 134. which we read not of the first Christian Kings of the other Kingdoms. The second is that the kings of this Contrie, first left their Kingdoms and went on Pilgrimage to Rome. This is manifest by S. Beda lib. 5. cap. 7. in the valiant King Ceadwall. Who in the year 689. before all other kings wēt on Pilgrimage to Rome. The third is, that these kings first of all other our Princes made this land tributaire to Rome for the Peter pence. This all our Chronicles write of King Ina in the yeare 726. These three notable things these Kings performed first, and therfor perhaps their Kingdom continewed longest. But now to come to the Kings in particuler.

His maiestie descended of the VVest Saxon Kings by both the English and the Scottish line.

First Christian K. of vvest saxons became a Monke.

VVest saxon Kings first vvent to Rome.

First made their kingdom tributary to the See Apostol.



*King Kynegilsus first Christian  
King of the west Saxons  
or west Countrie.*

Kinegilsus  
1 Christian  
K. of the  
West  
Saxons.

The va-  
lour of K.  
Kinegilsus

K. Kynigil-  
sus a Rom  
Catholick

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Beda lib. 3  
cap. 7.  
Godvvin  
in Birin.  
Cooper.  
An. 636.  
Bal Cent.  
13. cap. 4.

2. **T**He first Christian King of the West Saxons was Kinegiltus alias Cynegilsus, who began his reigne An. 611. as some write, or as o. hers. 612. two or thre yeares before the death of S. Austin our Apostle, if he died not before 614. as Malmsb. recordeth; and reigned 31. yeares. He was couerted to the Christian faith & Christened by S. Birin in the yeare of our Lord 635. & was a valiant Prince, and had prosperous successe in his warrs against the Britons, and against Penda the cruel Pagan King of the Mercians or Middle English. As for the faith of this ancient and valiant King, that appeareth to be Roman Catholick many wayes. First because he was conuerted by S. Birin, whome both Catholicks and Protest. grant to haue bene sent hither by Pope Honorius, who was the fourth Pope after Boniface 3. which Pope Protestants (as is shewed before cap. 13.) account the first Antichrist and head of the Papist Church, because he procured Phocas the Emperour to declare that he was head of the Church, and in like sort they account of all the Popes since

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Since that time. And it is not likely that Pope Honorius would send any hither that did not beleue him to be head of the Church, in which point (as D. Reynolds and D. Whitaker say) *the essence of a Papist doth consist*. Besides this Honorius in his Epistle in Beda lib. 2. cap. 18. plainly calleth S. Peter head of the Apostles, and cap. 17 he sendeth two Palls, one to the Archbishop of Canterburie, and another to the Archb. of York; more ouer he was a Canon regular as saith Ciacon in his life, as also was S. Birin whome he sent, which order Bale Cent. 1. cap. 82. calleth one of the *hornes of the beast*, and Cent. 1. cap. 70. plainly refuseth Honorius as a Papist saying, *He instituted the feast of the Exaltation of the holy Crosse, added the intocation of the dead Saints to Greg. Letanies, and ordainet that there should be a Procession euery Saboth day. Hence the Procession in Churches seeme to haue had their beginnings.* Secondly the same S. Birin, Apostle (as Camb. calleth him in Brit. pag. 338.) of the West Saxons, was so addicted to masse and things belonging therto, as for the loue of a Corporas which he had left on the shoare when he tooke shipp for England, when he could not perswade the mariners to returne to fetch it, he aduentured his life by walking on the sea to goe for it, as Malmsb. lib. 2. Pont. pag. 241.

Iornelafentis,

K King-  
ins con-  
uerted by  
a Canon  
regular.

P. Hono-  
rius a  
Papist.

2

S Birin  
esteem of  
a Corpo-  
ras.

Miracle  
touching  
a Corpo-  
ras.

- Iornelasensis, and so many Authors affirme as (saith Fox lib. 2. pag. 122. *I can not but marvel*, And if he were not obstinat could not but beleue. And Capgrane in his life saith that his bones were founde in Pope Honorius 3. and Archb. Stephans time *with a leaden Crosse vpon his brest a little Chalice and two stoles*. Thirdly this King became a Monk as Fox testifieth lib. 2. pag. 110. and 134. and for what ende hath bene before declared, which is an euident badg of Papistrie. Fourthly his Godfather in baptisme was King Oswald as Beda saith lib. 3. cap. 7. which Oswald erected Crosses and prayed before them, and being to die him selfe prayed God to haue mercy on the soules departed, out of Beda cap. 2. cap. 12. which are euident tokens of Papistrie. Fifthly, This truth is euident by the open confessions of our aduersaries. For Bale Cent. 13. cap. 4. writeth that, *Birini opera &c. By the industrie of Birin in the yeare of our Lord 635. Dorchester with the Contrie therabout vnder pretence of the Gospel receaued the Papisticall faith*. And that *S. Birin was enrolled amongst the Papisticall Saints*. Thus the Roman religion of this first Christian King is both euident, and confessed. 3. In this Kings time, besides S. Austin and his fellowes, of whose miracles wrought for the testimonie of the Roman Catho-

Protestants  
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 K. King-  
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 a Papist.

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Catholick faith is before spoken, liued the saide S. Birin, whome to omit Catholick authors Cooper Chron. An. 636. calleth *a holy man*. Cambd. in Brit. pag. 338. faith, *He was admirably famous for the opinion of sanctitie*. Godwin in his life saith he was *a very zelous and deuout man*. And Fox Acts lib. 2. cap. 122. saith, *that by his godly labors he conuerted the King to the faith of Christ*. And amongst others his miracles walked as is said vpon the seas (a thing scarce heard of since S. Peeters time) to fetch his corporas, which is so certain as Fox. L. cit. dare not deny, yet saith he (if we will beleeue him on his word) that if this miracle were done, it was not done for the holines of the man (yet yow see how holy, him selfe, and other Protest. confesse him to haue bene) or corporas, but for conuersion of the heathen. But it sufficeth that God would work so great a miracle for conuersion of the heathen to the Roman faith. In this Kings time liued also King Oswald, whome Fox Acts pag. 133. calleth *a Saint*, and who by vertue of prayer (which he made before a Crosse) with a far lesse army vanquished his enemies, as not onely S. Bede lib. 3. cap. 2. and Catholick writers, but Fox also Acts lib. 2. pag. 121. Cambd. in Brit. pag. 720. and others do grant. So wel did God then lyke praying before

See Bed.  
lib. 3. cap. 7.  
Sur. tom.  
6. Malmsh  
lib. 2. Pont.  
Capgrau  
in Birin.

The holines of the conuertes of K. King-gillus to the Cath. faith.

Fox dare not deny S. Birin VValking on the sea to fetch a Corporas.

Miracle for confirmation of prayers made before Crosses

Fox dare  
not denie  
Saint  
Oswalds  
miracles.

Protest.  
confesse  
miracles  
to haue  
bene done  
by reli-  
ques and  
the Crosse

Feild.  
lib. 3. of  
Church  
cap. 29.  
lib 4.  
cap. 31.

A King  
a monk  
and diuers  
Kings  
Daughters  
Nonnes.

before Crosse. As for diuers other mira-  
cles done by S. Oswalds reliques and by  
very chipps of his Crosse, which S. Beda  
*lib. 3. cap. 2. 10. 11.* & other English writers  
do record, Fox *loc. cit.* sai. h. *he hath not so*  
*affirme what the people of that time affirmed of*  
*him*, As if he were amazed, not knowing  
whether to confesse the miracles, and to  
condemne his religion of falsitie; or deny  
them, and so condemne him self of impu-  
dencie; Especially seeing that Iuel Art. 1.  
diu. 19. Bel. Surtrey *pag. 353.* and D. Whitak.  
*lib. 10. cont. Dur pag. 866.* confesse that God  
hath often times wrought miracles by  
the reliques of Saints, and also done strang  
miracles and diuen away Diuels with the  
Crosse, as testifie Iuel Art. 14. Diu 3. And  
Fox him selfe Acts *pag. 85.* testifieth that  
Constantin the great. professed that he  
did ouercome his enemies *salutari Crucis*  
*signo: by the holson signe of the Crosse.* In this  
Kings tyme also Sigebert King of the  
East Angles left his Kingdom, and became  
a Monke, and S. Edburga daughter to  
King Ethelbert, S. Eanfwid daughter to  
King Edbald, and S. Ebba a Lady of the  
bloud royall left their estates, and became  
Nonnes. Beda *lib. 3. cap. 18.* Capgrau in vita  
Eanfwida, Cambd. in Brit. *pag. 670.* Hun-  
ting *lib. 2.*

King

*King Senwalch the 2. Christian King.*

4. **T**He second Christian King of the Westsaxons was Senwalch, sonne (as Beda lib. 3. cap. 7. and others record) of Kinegillus, began his Reigne An. 643. and reigned 31. yeares twice vanquished the Britons, and tooke a great part of land from the Mercians, and as Malmsb. writeth lib. 1. Reg. cap. 2. *was comparable to the best Princes, the middle and last of his time.* and so religious that (as Florent. An. 843. Fox. Acts. pag. 122. Stow pag. 96. write) he built the Cathedral Church at Winchester, and gaue all the Contrie within 7. miles about for maintenance of Priests that should serue therein, though Godwin in vita Agilberti say his Father began the worke, and that he did but finish and confirme his Fathers deed and grant, and adde thereto thre Manners. But as for the Roman Religion of this religious and vertuous King it is manifest, first by what hath bene sayd of his Father. Secondly because after the decease of S. Birin aforseyd, his Bishops was Agilbert, as Beda lib. 3. cap. 9, Malmsbus. lib. 1. cap. 2. Godwin in Agilbert and all agree.

Which

The valour and vertue of K. Senwalch.

K. Senwalch a Rom. Catholick

which Agilbert was so notorious a Papist as Fox in his Protestation before his Acts reckoneth him amongst Romish monkes *much drowned* (as he saith) *in superstition with Dunstan, Lanfranc, and such lyke*. And in a Synod defended the Roman vse of Easter and round thauing of Priests crownes, as is to be seene in Beda *lib. 3. cap. 26.* and Fox Acts *pag. 123.* Thirdly because after Agilbert his Bishop was Elutherius, who at this Kings request as Beda *lib. 3. cap. 7.* Godwin in vita Elutherij write, was cōsecrated by S. Theodor, whome (as is before shewed) Protestants confesse to haue bene a notorious Papist. Fourthly because S. Egelwin or Egwin was brother to this King, as testifieth Malmsb. *lib. 2. Pont. pag. 255.* Which Egwin Bale Cent. 1. *cap. 91.* saith was a Benedictin Monk *ad superstitiones natus*, borne for superstitions, helped, *ut statua ponerentur in Templis & venerarentur*: for the placing of Images in Churches and worshipping of them, and was after canonized, and how great he was with Pope Constantin appeareth by his life in Capgrauē. Fifthly, because in this Kings tyme came the said S. Theodor into England, vnto whome (writeth Beda *lib. 4. cap. 2.* and Godwin in his life) *all the whole Church of the English Nation did consent and submit them selues*: Therfor then this King and all his Chri-

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bian people were as sincerely Papists as S. Theodor him self was.

5. In this Kings time among other holy men liued the blessed Bishops S. Chad and Tedda, whose vertue and miracles are recorded by S. Beda *lib. 3. cap. 23.* and *lib. 4. cap. 3.* likewise ther liued in that time K. Oswin who vowing to God to make his daughter a Nonne if he ouercame his enemies, got the Victorie though he had but one Legion against thirty ex Beda *lib. 3. cap. 24.* Hunting. *lib. 3. Westmon An. 855.* And if he had not bene preuented by death ment to go to Rome, and there to ende his life, as witnesseth Beda *lib. 4. cap. 5.* There liued also S. Sebbi King of the East saxons who to gether with his sonne Sighard became a Monke as may be scene in Beda *lib. 4. cap. 1.* Malmsb. 1. Reg. *cap. 6.* Stow Chron *pag. 79.* In like sort ther liued Oswie *a meruailous deuout and godly man* (saith Beda *lib. 3. cap. 14.*) and Sigibert a holy King of Essex, of whome writeth Beda *lib. 3. cap. 22.* And at the same time S. Eartongatha daughter of Ercombert King of Kent; S. Edelburg daughter to Anna King of East England, and Sedrido his daughter in law, with diuers others went into France, and there became Nonnes flourishing with great vertue and miracles, as yow may read in S. Beda

Holle men in *K. Sennvalch* his time.

K. Oswin vowing to make his daughter a Nonne getteth a miraculous victorie.

K. Sebbi and his sonne become Monks.

Diuers Kings daughters holie Nonnes.

S. Eartongatha. S. Edelburg Sedrido.



Hereſwid.  
S. VVith-  
burg.  
Elſed.  
S. Hilda.

Then alſo  
liued S.  
Bathilda  
in Engl.  
vvoman  
Q. of Frā-  
ce and  
after non-  
ne. Sur.  
tom. 7.

Honor of  
our An-  
ceitors to  
Priests  
and  
Monks.

*lib. 3. cap. 8. Likewise Hereſwid mother to Adolph King of Eaſt Angles ex Beda lib. 4. cap. 23. And in England became Nonnes S. Withburg daughter to the ſaid King Anna ex Florent An. 798. Elſed daughter to King Ofwiex Beda lib. 3. cap. 24. and alſo S. Hilda a Lady of the blood roiall ex eodem lib. 4. cap. 23. and diuers others. Bale Cent. 14. cap. 9. and Capgrauē in Botulpho maketh mentiō of certain ſiſters of King Athelmond King of Suſſex who in this kings tyme An. 650. were Nonnes in Gallia Belgica. And Fox lib. 2. pag. 133. ſaith king Cuiſa built the Monalterie of Abington An. 666. Cooper ſaith, 665. In this tyme alſo as S. Beda writeth lib. 3. cap. 26. Euen the habit of religious men was had in great reuerence. So that where any of the Clergie or religious perſons came he ſhould be ioiſfully receaued of all men as the ſeruant of God. If any were met going on iorney they ran vnto him and making low obeiſſance deſired gladly his benediſſion ether by hand or mouth who would euer haue thought that the children and poſteritie of theſe Anceſſors would make it treaſon to be a Prielt, or thinck it a pleaſing thing to God to make them away with cruel deaths.*

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Queene Sexburga. III.

6. **T**he next Christian Prince was Sexburga wife to King Senwalch. Who began to reigne An. 672. or; 674. as others say, and held it one yeare. Non Deerat saith Malmsb. lib. 1. Reg. cap. 2; *The* <sup>The va-</sup> <sup>lour of Q.</sup> <sup>Seaburg.</sup> *woman wanted not spirit to dispatch the affaires of the Realme, she raised new armies, and retained the old in obedience, she governed her subjects with clemencie, threatened her enemies terribly, executed all things in that maner that besides her sex nothing made any difference. The Roman* <sup>Her Rom.</sup> <sup>Religion.</sup> *religion of this noble Queene is manifest by what hath bene sayde of her husband, and by the Councel which S. Theodor in her time (as Huntingrod lib. 2. pag. 318. saith and appeareth by Beda lib. 4. cap. 5.) kept at Hereford with all the Bishops of England. Stow Chron. pag. 96. saith she builded a Nonuery in Shepei, and became her selfe a Nonne and Ablese in Ely: But I think that was an other Sexburga Queene of kent, of whome we shall speake hereafter. For Malmsb: saith she died after she had reigned one yeare. In the reign of this Queene Florent: saith in Chron: besel that famous act of a far more renowned Queene Ethelred of Northumberland, who was twice married*

S. Ethel-  
red twise  
maried  
and yet  
a virgin.  
Bed. lib. 4.  
cap. 19.  
Camb. in  
Briton.  
pag. 438.  
Stevv  
chron.  
pag. 92.  
Florent.  
An. 672.  
Huntingt.  
lib. 2. vve-  
stmon.  
An. 679.  
S. Ethel-  
reds bo-  
die incor-  
rupt.  
Also S.  
Edilburgs.  
Miracles  
by reli-  
ques.

and liued 12. yeares with herlast husband Egbert a yong man and King of Northumberland, and yet (as both Catholick and Protestant writers haue deliuered) could by no meanes be perswaded to haue carnal companie with ether of them, and this yeare with her husbands licence left the word; & became a Nonne. Sixteene yeare after her death her body, in testimonie of her incorrupt virginie. was found incorrupt in S. Bedas time, as him self testifieth. lib. 4. cap. 19. The like he reporteth lib. 3. cap. 8. of Saint Edilburgs bodye after 7. yeares burial. And he addeth that Diuels were cast oute, and diuers diseases cured by the clothes in which Edilburgs body had bene wrapped.

### King Eſcuin 4. Christian King.

The Va-  
lour of K.  
Eſcuin.

His Rom  
Religion.

7. **T**O Queene Sexburg succeded King Eſcuin in the yeare 674. or 675. as others say. He was (saith Malmsb.) Kinegilfus great nephew by his brother, and of notable experience in the warres. For the Mercians he ouerthrew with a dreadful slaughter. But as for his Roman Religion that can not be doubted of, For therein there is no mention made that he varied from his Predecessors, and because his Bishop was the forsaide Elutherius, and Heddie, of whome

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we, wil speake herafter. In this Kings  
timeliued S.Ercenwald Bishop of Lon-  
don whose great vertue and miracles  
wroughte euen by the chipps of his litter  
(as in the Apostles time by S. Peters sha-  
dow and S.Pauls napkins) are mentioned  
in S. Beda lib. 4. cap. 6. Where also cap. 7.  
and seq: he relateth the great miracles  
done by God in the Nonry of Booking  
which Ercanwald founded, and wherof  
his sister Edilburg was Abbess. In this  
Kings time also dyed Wolfher king of  
the middle English who builded Peter-  
borow. and whose wife S. Ermenild and  
his daughter S. Werburg and his twosi-  
sters S. Kinesburg and Kineswith beca-  
me Nonnes. Likewise his brother mero-  
wald had by his Queene S. Ermenburg  
three holy virgins S. Milburg, S. Mildred,  
and Milgith and one vertuous sonne Saint  
Meræin. This account those great Prin-  
ces then made of monkish life.

S. Ercen-  
wald and  
his mira-  
cles.

Florent.  
An. 675.  
Cambrd.  
Brit. pag.  
453. Story.  
pag. 81.

One Q.  
and 3.  
King.  
daughters  
Nonnes.

Florent.  
An 675.  
malmsb.  
i. Reg.  
cap. 4.

*King Kentwin 5. Christian Prince.*

8. **T**he 5 Christian Prince was King  
Kentwin, who began his reigne  
An. 677, as Malmsb. hath in Fastis, or 676.  
as Florent hath in Chron, and ruled 9.  
yeares. He was as they saye sonne to the  
for said Kinegilsus, and *nota in bello experien-*

The va-  
lour of K  
Kentwin.

the marvelous expert in war as Malmesb. hath  
 lib. 2. Reg. cap. 2. And as Florent addeth  
 An. 704. He chased the East Britons by the dint  
 of the sword. His Roman religion is ma-  
 nifest. First because (as Fox writeth Acts  
 lib. 2. pag. 110.) He died at Rome, and be-  
 cause his Bishop was S. Heddi made  
 Bishop, (as Godwin saith in his life,)  
 An. 673. and died 750. as Beda hath lib. 5.  
 cap. 19. and was (saith Bale Cent. 1. cap. 86)  
 a Monk, and consecrat by that famous  
 P-pist S. Theodor; which also asfirmeth  
 Florent. An. 676. Thirdly because in  
 the fift yeare of this king (as Huntington  
 saith lib. 4.) was that Councel in hat-  
 feild by Saint Theodor in presence of  
 Iohn Legat of Pope Agatho, where the  
 Englishe Bishops professed their faith in  
 such sort, as it was wel liked of Pope  
 Agatho, as may be seene in Beda lib. 4.  
 cap. 17. and 18. In this kings time lived the  
 for said S. Heddi a verie vertuous and holy man  
 saith Godwin in his life, And Beda lib. 5.  
 cap. 19. saith vndoubtedly that he was a iust man,  
 and testifieth that S. Aldelm his familer  
 frend and successor, and greatly esteemed  
 of Fox Acts pag. 125. Cambd. in Brit:  
 pag. 210, Bal Cent. 1. cap. 83, was wont to  
 tel that at the place where he died many  
 great miracles and cures were done, and  
 that men of that Prouince had made a  
 deepe

His Rom.  
Religion.

1

2

3

Saints in  
K. Kenti  
wins time

Great mi-  
racles by  
the Duff  
of S. Heddi  
his graue.

deepe pit by carrying a way the Dust  
therof, which cured many both men and  
beastes. In this kings time An. 679. did S.  
Wilfrid conuert Suffex, and wrough di-  
uers miracles as is to be seene in Beda  
*lib. 4. cap. 13.* And Stow confesseth Chron:  
*pag. 7.* And yet is he confessed to haue bene  
a Papist by Bale Cent. 1. *cap. 88.* and Cent.  
14. *cap. 21.* to haue maintained *Non inter-*  
*pretabilem Papæ auctoritatem*, as he termeth  
it; And then also lyued the most deuout  
woman Abbesse Hilda of the blood ro-  
yal, ex Beda *lib. 4. cap. 23;* And in this Kings  
time also An. 679. befel that great mira-  
cle for the approouing of Masse and pra-  
ying for the dead which S. Beda recount-  
eth *lib. 4. cap. 22.* of a Priest Who thinc-  
king his brother had bene slaine in a  
battel but indeede was taken prisoner  
*did often times (saith Beda) cause Masse to be*  
*said for his soule.* By the saying of which  
Masses it came to passe that no man  
could bind him but he was streight loosed  
again about eight a clock in the morning  
when Masses began to be sayd. This mi-  
racle fel not out vpon an obscure person  
but in one that serued Queene Edelred  
and in an Earles house, and not in Englād  
onely but in Frisland also, whither the  
man at last was fould. *And many saith Beda*  
*that heard these things of this man were stirred in*

A great  
miracles  
for Con-  
firmation  
of masse.

saith and godly deuotion vnto prayer almes and  
and charitable deedes and to offer vnto our Lord  
hofs of the holy oblation and sacrifice for the  
deliuerie and releefe of their freinds that were  
departed This same (saith he) was tould me of  
them that heard it of the very man on whome it  
was done And therfor knowing it to be true and  
certain I doubted no whit to put it into this our  
Ecclesiastical Historie. Which words of this  
great Doctor and Saint then liuing may  
suffice to con-found the incredulitie, of  
any Minister. In the same Kings time also  
as Beda recordeth *lib. 4. cap. 4.* was a great  
mortalitie stayed by the intercession of S.  
Oswald, and Masses said to giue God  
thancks therfor at the apointment of  
S. Peter and Paul appearing in a vision  
Which vision to be true, appeared by the  
miraculous effects folowing. In this  
Kings time also liued Sexburg Queene  
of Kent who hauing left her Princely state  
became a Nonne vnder her sister Saint  
Edelred in Ely, and succeeded her in the  
Abbessehip And Also as Beda saith *lib. 4.  
cap. 26.* Eanfled Queene of Northum-  
berland wife to King Oswin with her  
daughter Elfled in the Monasterie of  
Whitbie.

Plagne  
ceaseth by  
interces-  
sion of  
Saints.

Two  
Queens  
nouns.

King

King Cedwalla VI.

9. **I**N the yeare 686. succeded king Cedwalla who saith Beda lib. 5. cap. 7. held it two yeares, and leauing it An. 688. (as Beda hath in Epit.) was baptized of the Pope at Rome on Easter euen An. 689. and there died. He was as Beda writeth lib. 4. cap. 15. a valiant yong man, Subdued Suffex and the Ile of wite. And as Malmsb. addeth lib. 1. Reg. cap. 2. often times ouercame the Kentish men. His Roman religion is vndoubted. For as Beda hath lib. 5. cap. 7. being not yet Christened, he left his kingdome and Contrie and went to Rome, thinking it to be singuler glorie and renoune to him to be regenerat at the Sea Apostolick with the Sacrament of baptisme. And wishall hoped that as sone as he was clensed from sinne he should depart this world, Both which (saith Beda) by the prouidence of God were fullfilled. For he was baptised by Pope Sergius and named Peter, that he might beare his name whose Tombe he came to see, and died while he wore his white aparrell of innocencie was buried honorably in S. Peters Church where in our tyme his body was found neere to S. Peters Sepulcher. In this kings time dyed S. Cutbert. For as S. Beda saith lib. 4. cap. 27. He was consecrat Bishop An. 685.

The valiantnes of K. Cedwalla.

His. Rom. Religion.

Saint Cutbert, and his religion and miracles.



Devotion  
of Engli:  
people.

& hauing bene two yeares Bishop soone after died, and was wont, (as there and sequ. Beda writeth) to heare mens confessions, to offer sacrifice to God, and whose body eleuen yeares after his death was (as S. Beda saith who then liued) found whole and sound, and the Iointes and sinowes soft and pliable and many miracles wrought therby. In this time saith Beda lib. 4. cap. 27. *it was the maner of the people of England when any of the Clergie or any Priest came to a Village, they would all by and by at his calling come to gether to heare the word and willingly harken to such things as were sayd, and more willingly follow in works such things as they could heare and vnderstand.*

### King Ina. VII.

The ad-  
mirable  
vertues of  
K. Ina.  
Malmsb.

Balc.

10. **T**He 7. Christian king was Ina who began his Reign An. 688. as appeareth by S. Beda in Epit. & Malmsb. in Fastis, and held his kingdome (as Beda lib. 5. cap. 7. and all testifie) 37. yeares. He was saith Malmsb. lib. 1. Reg. c. 2. *fortitudinis vnicum specimen: The onely mirror of fortitud, the Image of wisdom, and his lik in religion you could not finde. How worthie he was in the affaires of God the lawes may witnesse, which he made for correcting of the peoples maners wherein to this day appeareth a liuely representation of his pietie Bale Cent. 1. cap. 97. saith, magni con-*  
sily

filij & fortuna homo a man of profound iugment  
 and great fortune. Fox Acts. pag. 127. A worthy  
 and valiant King Cooper An. 687. In a of great  
 power and wisdom and ther with valiant and  
 hardie and in feats of armes very expert. To  
 which Stow Chron pag. 96. addeth that he  
 was the patern of strength and manlines, an Image  
 of wisdom, and his like of no man known at that  
 time for religion and framing his life therafter.  
 These high praises for religion Valor and  
 wisdom (three singular properties of a  
 Prince) do both Catholicks and Prote-  
 stants giue to this renowned Prince.  
 Now let vs see what his religion was.  
 First his Bishop was S. Aldelm a noto-  
 rious Papist, as is shewed before whose  
 commendements (saith Malmsb. L. cit) audiebat  
 humiliter ad-implebat hilariter. He humbly  
 listened vnto, and cheerfully fullfilled. Secondly  
 he built saith Stow loc. cit. and others  
 Glassenburie Abbey, and erected also  
 a Chappell of gould and siluer (so termed of  
 the ornamentes) with ornamentes and vessels of  
 gould and siluer, gaue to the Altare 264. pounds  
 of gould, a Chalice with a Paten of ten pounds of  
 gould, a Censor of 8. pounds; a holy water buket  
 of 20. pound of siluer Images of our Lord and  
 our Ladie and the 12. Apostles of 175. poundes  
 of siluer and 28. pounds of gould, a Pall for the  
 Altar. &c. Thirdly his wife Queene Ethel-  
 burga liued a Nonne at Berking as Fox  
 saith

Fox.

Cooper.

Stow.

His Rom.  
Religion.

1

2

Chlaices  
Images  
of gold  
and sil-  
uer.

3

Thre  
Queens  
nonns.

ſaith Acts pag. 125. and others. His ſiſter  
Queene Cuthburga of Northumberland  
a Nonne at Winborn as Camb. in Brit.  
pag. 182. and Likwiſe an other ſiſter of his  
called Quen-burga as writeth Florent  
An. 718. Weſtmon and others. Fourthly  
him ſelfe as Fox ſaith pag. 125. ſetting a ſide  
all the pompe and pride of this world associated  
him ſelf in the fellowſhip of poore men and tra-  
uailled to Rome with great deuotion, wher (as he  
ſaith pag. 110) he became a Monke and pag. 125.

X Ina  
pilgrim  
to Rome  
and gran-  
teth the  
Peter  
Pence.

Beda. lib 5  
cap. 7.  
malmsb:  
loc. cit.  
Cooper  
An. 723.  
Bale Cent.  
11. cap. 97.  
Sleidan.  
lib 9.  
Stovv  
pag. 96.  
Bal. lib. cit.  
Cambd. in  
Brit. pag. 92.

granted a peny of euery houſe to be payd to the  
Court of Rome. And pag. 136. founded the  
English Scoole or Seminarie there. Fifthly as  
Cambden teſtifieth in Brit. pag. 193. he  
made verſes to be engraue in the forfront  
of Gloſſenburie in which he plainly con-  
feſſeth S. Peters ſupremacie (ſaith he)  
that he was in Degree higher than S.  
Paul; had the Keyes of heauen, was the  
Porter, and the firm Rock. The verſes  
are theſe.

S. Peters  
ſuprema-  
cie pro-  
feſſed by  
letters  
engrauen  
in ſtone.

*Calorum porta lati duo Lumina mundi  
Ore tonat Paulus, fulgurat Arce Petrus.  
Inter Apoſtolicas radianti luce coronas  
Doctior hic monitis, celfior ille gradu.  
Corda per hunc hominum reſerantur, & aſtra  
per illum  
Quos docet iſte ſtilo, ſuſcipit ille Polo.  
Pandit iter Calo hic dogmate clauibus alter  
Eſt via cui Paulus, ianuſ ſida Petrus.*

Behould

Behould Christian Reader this ancient and famous King and consequently all England in his time, which is 900. yeares agoe beleeuing, and not beleeuing onely but professing, nor professing but engraving in stone for testimony to all posteritie that S. Peter was in degree aboue all the Apostles, was the peculier Rock of Christians, the proper Porter of heauen, and esppecially had the keyes of the coelestiall Kingdome; Which is plainly that supremacie which their Posteritie Catholicks doe attribut vnto S. Peter and his successors. And of the royall blood of this vndoubted Catholick and reuouned King and so deuoted to the Church of Rome as first of all Christian Kings of the wordl, he made his Kingdom and euery houshold therof tributary therto by payment of yearly pension by his brother Ingles came King Egbert, who after reduced England to a monarchie as testifieth Paris Hist. pag. 126. and of this King Egbert by liueall succession descendeth our present Souereign Lord King Iames.

S. Peter in degree aboue all the rest of the Apostles.

His maiestie descendeth of K. Ina. by his brother.

it. In this Kings tyme besids him self three other English Kings left their Kingdoms also and became Monks, to wit, Ethelred, and Coenred Kings one after the other of mercia or middle England, and

Four Kings leaue their kingdoms and became monks.

and Offa King of Essex. The two last went to Rome, and there entred into Religion. The third remained heere in England, & after was made Abbot of Bardney neere Lincoln. And besides the Queens before mentioned Kineswitha daughter, of King Penda and also espouse to the said King Offa became a Nonne hauing before periwaded him to giue ouer both his Kingdom and suite to her. And besides these Ofrick King of Northumberland as Godwih in the Bishops of Gloster as Beda called him *lib. 4. cap. 23.* about the yeare 700. founded a Nonnery in Gloster, in which Kineburg Eadburg and Eua all Queenes of Mercia were successiuly Abbesses. The same saith Cambd. in Brit. *pag. 316.* Such rare and admirable loue of God, and contempt both of pleasures and glorie of this world, reigned in our Kings, Queenes, and Princes of those dayes, that iustly Cambd. in Brit. *pag. 345.* calleth this age *seracissimum Sanctorum seculum: a most fruitfull word of Saints.* Oh when will Protestants breede such an age. In this Kings time fell that most dredfull punishment of God vpon that Captain who in his sicknes would not confesse his finnes least he should seeme fearfull. Which S. Beda recounteth *lib. 5. cap. 14.* where

Three  
Queens of  
Mercia  
Abbesses  
one after  
the other.

Protestants  
glorie of  
the holi-  
nes of our  
Cath. An-  
cestors.

when he telleth how a little before the  
mans death Angels appeared and shewed  
to him a faire booke, but little in quanti-  
tie wherein all his good deedes were  
written, and after there came a huge  
multitude of Diuels, who in a great black  
booke shewed him all his ill deedes and  
sinnes, and one of them strooke him on  
the head and other on the feete which,  
strokes crept into his body & when they  
met he dyed in desperation. In this Kings  
time also dyed S. Iohn of Beuerley who  
made S. Beda Priest, whome he recoun-  
teth *lib. 5. cap. 2.* that by making the signe  
of the Crosse vpon the tongue of a Domb  
man he restored his speeche, and that he  
helped an Earles wife with holy water,  
and *cap. 5.* cured an Earles sonne and his  
Chaplin by his blessing. In this time also  
liued S. Wilbrord an English man, who  
*An. 697.* was consecrat Bishop by Pope  
Sergius, and sent to preache in Frisland  
and Germany, which also S. Swibert and  
many English more did Marcellin. 1. mort  
Surio tom. 2. Beda *lib. 5. cap. 11.* In this time  
also liued S. Boniface the Apostle of Ger-  
manie, whome Pope Greg. 2. sent thither  
to preache *An. 719.* whose oztih of fidelitie  
and plain Papistrie yow may read in  
Surius Tom. 3. and Baron *An. 723.* At that  
same time also liued that great Eremit

Dreadful  
punish-  
ment of  
one that  
differed  
his con-  
fession.

Vicistmon  
An. 921.  
Godvv. in  
B. of york.

Miracles  
of S. Iohn  
of Beuer-  
lay.

See also  
Surius  
de rebus  
mogun-  
tia.

and

S. Guthlac  
the S. An-  
toine of  
England.

His holi-  
nes.

His mira-  
cles.

and S. Antonie of England S. Guthlac;  
Of whome because Fox Acts pag. 125.  
saith, *that he seeth no great cause, why he should  
be Sainted, Nether beleue I (saith he) his mira-  
cles.* I will in this Saint giue the reader a  
taste of Fox his impudencie, and a full  
assurance (if any can suffice) of S. Guthlac  
his miracles. Wherby euery indifferent  
man may iudg of the like miracles of  
Saints. As for his holines Cambd, in Brit.  
pag. 472. saith thus *Guthlacus summa sancti-  
tate &c.* Guthlac heere (at Crowland) lead  
an heremitical life in exceeding great sanctitie,  
in honor of whome King Ethelbald with wonder-  
full expence founded a Monasterie in a Marish  
and vnstable groundes, for religion and wealth  
very famous. Behould this Protestant  
acknowledgeth that S. Guthlac led a  
most holy life, and was so esteemed, that  
King Ethelbald (who liued at that same  
time) soone after his death, built a goodly  
Monasterie in his honor. And who will  
read his life in Surius Tom. 2. shall finde  
that he was an admirable Saint.

12. But as for the miracles of S. Guthlac  
if any humane testimony or euidence  
can make a thing certain and vndoub-  
ted, they are so. For Ingulph in his  
Hist. printed and published by Protest:  
(who liued in the time of the Con-  
quest) setteth doune the Charter of King  
kenulph

Kenulph a worthie Prince as all our  
Chronicles testifie, dated Anno Christi  
806. in which the King saith that he and  
his Queene were eye witnesses of many  
miracles done at is shrine in these words  
*Kenulphus Dei misericordia Rex &c. Kenulph by*  
*the grace of God King &c. Be it known to all*  
*men that our Lord hath magnified his Saint, the*  
*most blessed Confessor of Christ S. Guthlac, who*  
*corporally resteth in Crowland Monasterie with*  
*most famous signes and worthy wonders, yea with*  
*fresh and innumerable miracles, as both I and my*  
*Queene haue seene with our owne eyes in our Pil-*  
*grimage. And there the king freketh all*  
*Pilgrims that come to S. Guthlac cum*  
*signis eim in caputis aut capellis, with his images*  
*in their hats or capps. from all tax and tole.*  
And to this Charter subscribe the said  
king kenulph, and Cuthred king of  
kent, Celw: brother to King Kenulph,  
Wilfrid Archb. of Canterb. two Bilhops,  
and one Abbot, and diuers others. And he  
setteth doune an other Charter of king  
Burdred, in which he testifieth that  
Crowland. *Pro frequentibus miraculis &c.*  
*In respect of the frequent miracles of the most holy*  
*Confessor (S. Guthlac) is alwaies a fertil mo-*  
*ther amongst the vinyards of Engaddi. And that*  
*God by apparant myracles of S. Guthlac hath*  
*vouch safsed to shew his mercie. To which*  
Charter subscribe the king An. 851. with

The King  
and Q. of  
England  
saire say  
were eye-  
witnesses  
of S. Guth-  
lacs mira-  
cles.

English  
Pilgrims  
with  
images of  
Saints in  
their hats.

Testimo-  
nie of K.  
Burdred  
for Saint  
Guthlacs  
miracles.

I the



Manie  
cured  
miracu-  
lously in  
the Par-  
liament.

The vvhole  
parlia-  
ment vo-  
veth  
pilgr-  
image.

Fox his  
confusion.

the whole consent ( as he saith ) of the Parliament then gathered against the Danes, Archb. Ceolreth, six Bishops, two Duks, three Earles, and diuers others. And Ingulph addeth that in the Parliamēt the Archb. Ceolreth and diuers others, *as well Prelats as Nobles were sodenly and miraculously cured of a kinde of palsey*, which at that time much offended England and ther vpon *omnes ad visitandum &c.* All presently bound them selues in conscience by a most strict vowe to visit in a deuout Pilgrimage with all possible speede the most sacred tombe of the most blessed Saint Guthlac at Crowland. What now will Fox say against this cloud of witnesses *omni exceptione maiores*? Will he say ( as Ministers vse to say of Priests and Monks ) that they forged these miracles for gaine? But this were madnes to say of such great Kings and Princes; or will he say that they were deceaued? But some of them were eye witnesses, and some of them were such in whome the miracles were wrought, as the Archbithop, and Bishop of London, who testifie the same in their subscription. But by this the indifferent Reader may both perceauē, what credit he may giue to the miracles of other Saints and with what impudence ( without any testimony to the contrary ) they are denyed of Fox and such

such like. And therefore I will not make any more Apology hereafter for the miracles which I shall rehearse, but only cite my Authors from whence I haue them.

King Ethelard. VIII.

13. **K**ing Ina going to Rome An. 728. as Florent hath Chron. left his Kingdome to Ethelard, who held it most quietly (saith Malmsb. lib. 1. c. 2.) 14. yeares. he was saith Malmsb. Cosin to King Ina, and a valiant Prince. His roman religion appeareth, both by that King Ina so notorious a Papist chose him to whome he would commit his kingdome, as appeareth by Beda lib. 5. cap. 7. and also by other things which are by Protestants confessed of the religion of this time. In this kings time died S. Egbert Priest Anno 729. Ex Beda lib. 3. cap. 27. vvhoe led (saith he) his life in great perfection of humility and meeknes, continency, innocencie and righteousness, and conuerted the Scotts to the right obseruation of Easter. And S. Beda himselte, that glorious doctor of our English Church, the flower of Christianity at that time for vertue and learning of whose high praises giuen to him by Protestants, and of his perfect roman Religion I haue said ynough before. Here only I will add

Valour of  
K. Ethelard.

His Rom.  
Religion.

Saints.

the Elogy of Malmsb. lib. 1. cap. 3. Bedam (ſaith he) *mirari facilius &c.* you may ſooner admire then vworthly praiſe Beda, vwho lauing in the fartheſt corner of the vvorld vvith the flaſh of his doctrine haue a light to all Nations. Here vvith faileth vvords are vvanting, vvwhile I cannot tell vvhat moſt to commend, vvwhether the multitude of his volums, or the ſobriety of his ſtile. For doubtles the diuine vvifdome had vvith no ſparing draught giuē him to drinck, that in ſo ſhort a ſcātling of his life could perfect ſo huge volūes. The report of his name vvvas ſo famous that the cheefeſt in Rome had neede of him for the reſoluing of doubtful questions. And much more there of his holines. Where alſo he adderh that he died anoiled and horvſeled. The like hath Florent: and Weſtmon. Anno 734. and Hunting. lib. 4. Caius de antiq. Canterb. pag. 138. pro-ueth that Beda went to Rome, and there read his bookes *coram Romana Eccleſia*: Before the Church of Rome and then gaue them to other to copie forth, vvwhich vvvas (ſaith he) ordinarie in the Eccleſiaſticall vvriters of that age to deliuer their vvorks firſt to the Pope of Rome to be examined. In this Kings time Anno 737. (as is in the Epitome of Beda) Ceolwolve King of Northumberland (to whome Beda dedicated his hiſtory) left his Kingdome, and became a Monke. And as Malmsb. 1. Reg. cap. 3. flouriſhed with miracles. And about the ſame time Frigedida

Florent.  
Vveſtmon.  
Anno. 734.  
Hunting.  
lib. 4.

Vvriters  
Procure  
their  
vvorks to  
be appro-  
ued of the  
Popc.

K. Ceol-  
vvolve a  
Monke.

dida Queene of the west-Saxons went Q Frige-  
dida a pil-  
grim.  
 to Rome, Hunting. lib. 4. pag. 340. Godwin  
 in the Bith. of Salsbery, which at that time  
 (saith Beda lib. 5. cap. 4. And Hunting: Deuotion  
of English  
ingoing to  
Rome.  
 l. cit) many English men both of the nobilitie and  
 cōmons spirituall & tēporal vvere wont to vse vvith  
 emulation. In this Kings time also a-  
 bout the year 730. as Godwin hath in the  
 Bishops of Oxford, ( though Capgrauē  
 in her life say 750. ) liued the holy Virgin  
 S. Frideswid, who flying to saue her S. Fride-  
svida.  
 maydenhood from Prince Algarus, he  
 was miraculously strooke blind, and she  
 after became Abbesse of a nonry built by Cambd. in  
Brit p. 331.  
 her Father Didā. These dayes were so far  
 from Protestancy, and so manifestly Ca-  
 tholicke, as Bale Cent. 1. cap. 93. saith  
 they were pessima tempora pubescente Antichri-  
 sto: Very bad time vvhen Antichrist grevv to riper  
 yeares: And Centur. 2. cap. 6. writeth of  
 Cymbertus an English Bishop of S. Bedas  
 time, After the custome of the rest in the same age  
 he taught and cōmended the Roman customs to be  
 obserued in his Churches. And Fulke Annot. in  
 Hebr. 10. saith Beda liued in a superstitious time,  
 long after Antichrist did opēly shew himself. And  
 1. Petri 3. Beda vv as carried avay vvith the er-  
 rors and corruptions of his time. Fox Acts pag.  
 126. calleth this time a Monkish age, And  
 S. Ceolfrid maister to S. Beda a Shaue  
 ling. So plainly do they confesse England

this time to haue bene Roman Catho-  
licke.

### King Cuthred IX.

14. **I**N the yeare 741. as Florent hath in  
Chron. Anno. 740. Malmsb. in  
Fastis succeeded king Cuthred, and died  
saith Hunting. *lib. 4.* and Malmsb. *lib. cit.*  
the 15. yeare of his reign. He was Cosin as  
Florent. and Malmsb. and others say (as  
Westmon. hath brother) to king Ethe-  
lard, and was as Hunting. *lib. cit.* and  
Houeden *pag. 408. Rex magnus. A puissant  
King, and mightie Prince, famous for his prosperous  
reign and victories.* His Roman religion is  
manifest, both by that which hath bene  
saide of the former king, and also be-  
cause in his time, (as Stow saith Chron.  
*pag. 88.*) Pope Zacharie wrote a letter  
hither wherin he threatned to *excommunicat  
them that would not amend their incontinent life.*  
Which was read in presence of the King  
and Nobles; no man thinking that the  
Pope tooke more vpon him than he  
might. In this kings time S. Richard for-  
soke his Kingdom and Contrie, and went  
on Pilgrimage to Rome, and died by the  
way at Luca. His two sonnes S. Willibald  
and Winnibald, and his holy daughter S.  
Walburg following their Fathers exam-  
ple

The va-  
lour of K.  
Cuthred.

His Rom.  
Religion.

The Pope  
threatneth  
to excom-  
municate  
ill liuers  
in En-  
gland.  
S. Richard  
K. a pil-  
grim and  
his two  
sonnes  
and  
daughter.

ple, left also their estates and Contrie and went into Germanie to help. S. Boniface their Kinsman in the conuersion of that Nation.

Surius  
tom. 1.  
Baron.  
An. 750.

King Sigibert. X.

15. **I**N the yeare 754. as Malmsb. hath in Fastis succeeded King Sigibert. who (as Malmsb. saith 1. Reg. cap. 2.) after a yeare was deposed by the consent of all, for his naughtines. In his time An. 754. (saith Beda in Epit. Sigibert in Chron: and others) was S. Boniface an English man, and Apostle of Germany martyred in Frisland with 53. more of his company. This blessed Saint and great ornament of our Nation Bale Cent. 1. cap. 79. saith *was* very superstitious, and brought the Germans to Papistrie. And other where saith was next to Antichrist meaning (after his maner) the Pope. Fox Acts pag. 128. calleth him Martyr of God. Stow Chron. pag. 85. saith, He was martyred for the profession of Christ and his holy Gospel. Cooper pag. 716. The Germans about this tyme receaued (by Boniface) the faith of Christ. And yet was this Boniface so notorious a Papist, as Fox. pag. 129. termeth him a great setter vp and vphoulder of Poperie. Bale Cent. 1. cap. 79. plainly saith he brought the Germans *ad Papisticam fidem*.

Saints and  
martyrs.  
See the  
manie and  
high  
praises  
of this S.  
Boniface  
both of  
Catholiks  
and Pro-  
testants  
ancient  
and new  
in Sacram-  
d. rebus mo-  
guntin lib. 3  
not. 57. 58.  
59.

to the Papistical faith. And Cent. 13. cap. 3. citeth these wordes of Boniface out of his epistle to the Pope. *How many scollers or disciples so euer God hath giuen me in this my Legacie I cease not to incline to the obedience of the See Apostolick. He imposed (saith Bale) single life vpon Priests.* By this & much more in his life in Surius and Baron Tom. 9. yow may see what religion England then professed, from whence S. Boniface and all his fellow laborers in Germany did come.

Surius tom.

3. Serrarius  
de rebus

Moguntin.

## King Kinulph. XI.

16. **I**N the yeare 755. (as Malmsb. in Fastis, Florent in Chron: and others agree) succeeded king kinulph, and reigned 29. yeares: as Malmsb. hath in Fastis, died An. 784. ex Florent, Malmsb. in his Historie saith. 31. years, Houed: writeth the same, Malmsb. 1. Reg. cap. 2. *Clarum morum compositione militiaeque gestis. Honorable both for his vertuous behauiour & warlick prowes.* The like hath Hunting. lib. 4. and Houed. pag. 408. Cooper. Chron. An. 748. saith *the vertue of this man surpassed his fame.* The Roman religion of this king is euident by his Charter set downe by Godwin in the Bishops of Bath in these words. *Ego*  
Ke-

The va-  
lour of K.  
Kinulph.

His Rom.  
Religion.

Kenulphus. I Kinulph King of the VVest-Saxons will bestow a peece of Land, humbly ascribing it for the loue of God and satisfaction of my sinnes with consent of my Prelats and Nobles, to Gods blessed Apostle and seruant S. Andrew. Which kind of gifte is contrary to the foundation of Protestancie, as is before shewed oute of Fox, Abbots and others. And Fox Acts pag. 130. addeth, that about the yeare 780. (which was in this kings tyme) Pope Adrian ratified and confirmed by reuelation the order of S. Gregories masse. At what time (saith he) this vsuall Masse of the Papists began to be vniuersall and vniforme and generally receaued in all Churches. In this Kings time Egbert or Edbert King of Northumberland leauing his Kingdom became a Monke, Epitom. Bede An. 758. Florent. Westmon. An. 757. Malmsb. 1. Reg. cap. 3. Stow Chron. pag. 93. Fox Acts. pag. 131. In this Kings time An. 781. also died Werburga quondam (saith Florent.) sometime Queene to Ceolred King of Merchland. By which kind of speech he insinuateth that the she was a Nonne, which is plainly affirmed by Houeden pag. 404. And in Germany liued S. Lullus, S. Burcardus, S. Willebald, S. Liobe, and many other English both men and women, disciples of this forsaied S. Boniface, who with vertuous life and miracles planted there the Catholick Roman

Good  
deeds for  
satisfaction  
of sinnes.

VVhen S.  
Greg.  
order of  
Masse be-  
came vni-  
uersall.

K. Eadbert  
a Monke.

Q. VVer-  
burg a  
Nonne.

Saints.



man faith, which they carried with them out of England.

## King Bithricus XII.

17. **T**He 12. Christian King was Bithricus, who began his reigne An. 784. and reigned 16. yeares as Malmsb. saith 1. Reg. 2. and in *Fastis*, and dyed An. 800. He was saith he *pacis quam belli studiosior*, more desirous of peace than of war. Ethelwerd. l. 3. calleth him *Regem piissimum*. A most godly Prince. Cooper An. 778. saith he *Knightly ruled the Land*. His Roman religion is most notorious. For as Hunting. lib. 3. Houed pag. 404. Westmon An. 739. and others write, in his tyme came Legats into England from Pope Adrian *antiquam* (say they) *renouantes &c.* renewing the ancient League and Catholick faith, who were honorably receaued both of the Prelats and Princes, and held a Councell at Cealtridex Houed. pag. 410. Besides he married the daughter of King Offa, who in his time left his Kingdom, went to Rome with Kentred King of Northumberland, and there bound his Kingdom to pay the Peter pence, and finally became a Monke as Fox writeth lib. 2. pag. 3 and pag. 129. and others. Besides of this King Offa Stow writeth pag. 89. that

The ver-  
tues of K.  
Bithricus.

His Rom.  
Religion.

Popes  
legats ho-  
norable  
receaued  
of all En-  
gland.

K. Offa  
and King  
Kentred  
become  
monks.  
Peter  
pence.  
Hunting.  
lib. 4. pag.  
341. Houed  
pag. 409.  
Bale Cent.  
2. ap. 15.

that he caused the reliques of S. Alban to be taken vp, and put in a Shrine, and adorned with gould and precious stones, and builded there a Prinely Monasterie, His Charter (saith he) is dated An. 793. with the witnesse of him selfe, his sonne Egferd, 9. Kings, 15. Bishops, 10. Dukes, &c. By which we may clearly perceauē the Roman faith of all our Nation then. Westmon. also An. 794. Telleth how king Offa with the counsell of his Bishops sent to the Pope to haue priuiledges for that Monasterie, and the Pope answered that he should grante what he thought conuenient Et nos (saith the Pope) And we by our priuiledg will confirme our originall. And as Paris hath An. 794. He excepted it from all iurisdiction of Bishop or Archbishop, & subiected it immediatly to the See of Rome. His diebus (saith Bale Cent. 2. cap. 15. In these dayes many Princes in England with shaming tooke vpon them the profession of Monks. In this Kings time An. 793. was the Innocent and holy King Ethelbert of East-England slaine, Malmsb. in Fastis & 1. Reg. cap. 5. Florent. Chron. Stow pag 74. Fox Acts. pag. 129. And Ethelrida his espouse daughter of King Offa made her selfe an Ancorese or recluse ex Ingulph. In this tyme also was found the body of S. Vithburg daughter of King Anna after 55. yeares buriall, ex Florent An. 798.

Malmsb. 2.  
Reg. cap. 4.

Pope confirme  
our Kings  
Charters.

Manie  
Princes  
became  
monks.

S. Ethelbert. K.  
Ethelrida  
his spouse  
an An-  
chorese.

S. Fremund K.

An. 798. In his tyme also liued S. Fremund King and sonne to king Offa *Vir* (saith Cambd. in Brit. pag. 500. *magni nominis* . A man of a worthy name, and singuler pietie towards God was canonized for a Saint . And

Q Riceth Nonne.

Riceth *iam dudum Regina tunc Abbattissa obiit*. Riceth sometime a Queene then Abbesse dyed, Houed. An. 786. And An. 799. died Osbold

K. Osbold Monke. Saints.

then Abbot, but once king of Northumberland, Houed. Ibid. In this time also died S. Lull. Archbishop of Mentz whome not onely Malmsb. lib. 1. Reg. cap. 4. but Bale also Cent. 13. cap. 56. commendeth saying *he was homo tum eruditiois & c.* A man of approoued learning and sanctitie, and gaue him selfe as an example of vertue to the Gentills that had any inclination to the Christian faith. And yet was he scoller and successor to Saint Boniface that famous Papist. Ibid. cap. 57. Bale calleth Saint Burchard his fellowe, *Virum pium ac religiosum* : a godly and religious man . And cap. 70. he saith that S. Wilhad Archb. of Brome and fellow laborer with them, *Martirij desiderio pro Rom. Ecclesia flagrabat* : Burnt with desire of Martirdome for the Church of Rome. In his time also liued that great Clerck Alcuin Confessor to Charles the Great of whome, ynough hath bene sayd before.

English desire to die for the Church of Rome.

18. Thus thou seest Christian Reader how

how  
gion  
our  
of the  
sion  
And  
worl  
time  
Cler  
ten  
now  
Edwi  
othe  
And  
kind  
on  
su,  
Sige  
Ceal  
wh  
dear  
Bath  
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Eme  
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Kin  
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Men  
nat  
Ma

how clearly the Catholick Roman religion hath bene deduced through all those our first Christian kings for the space of the first 200. yeares after our conuersion from Paganisme to Christianity. And what notable contempt of the world and holines of life it bred in that time in our kings, Queenes, Princes, Clergy, and Commons, in so much that ten of those kings that then were are now accounted Saints: To wit, *Ethelbert*, *Edwin*, *Oswald*, *Oswi*, *Sebbi*, *Sigebert*, another *Sigebert*, *Richard*, *Ethelbrit*, *Fremund*, and fourteene of them forsaking their kindomes, either became Monks, or went on Pilgrimages to Rome, namely *Kinegilsw*, *Centwin*, *Cedwall*, *Ina*, *Sebby*, *Offa*, *Sigebert*, *Ethelred*, *Coenred*, another *Offa*, *Cealwolph*, *Eadbert*, *Kenred*, *Osbald*, to whome I may adde *Oswin* preuented by death. And 13. Queenes nonnes to wit *Bathildis*, *Ethelreda*, *Sexburg*, *Kineswith*, (espouse to King *Offa*) *Eadburg*, *Eua*, *Emenild*, *Edelburg*, *Ethelburg*. *Cansled*, *Cuthburg*, *Vverburg*, *Erigedida*, *Rictirth* to whome I may add *Hesefwid* mother to King *Adolph*. Besides, many Kings sonnes as *Sighord*, *VVillibald*, *VVimmibald*, *Meresin*, *Adelbert*, and many more whose names we know not. And many Princes Martyrs as *Ruffin* *VVulfhale*, *Elbert*, *Egbrigh*, and

The effects  
of Catho-  
like reli-  
giō in our  
nation in  
200. yeares,

Ten Kings  
Saints in  
200 yeares.

Fourtene  
Kings  
Monks or  
Pilgrims.

VVho  
vvould not  
aduenture  
his soule  
sooner  
vvith thes  
holie  
Kings,  
Queenes  
and Prin-  
ces than  
vvith one  
boye and  
a VVoma.  
Princes  
Cōfessors.  
See marcol-  
lin in vis.  
Simbers.  
Princes  
martyrs.

Kings  
daughters

and one Confessor *S. Pymold*, And many Kings and Queenes daughters that became nonnes as *Edelburg Eartongash Sedrido, VVitthburg; Mildred, Milthib, VValburg, Etheldrida.*

Can gra-  
pes spring  
of thorns.

Did God  
hide his  
truth  
from those  
vertuous  
princes  
and reueal  
it to a  
boy and a  
woman.

No hope  
of salua-  
tion to  
our An-  
ceitors if  
the Cath.  
faith be  
not the  
faith of  
Christ.

19. Could such admirable contempt of the world spring from the Diuels religion? or rather from his who in our baptisme bindeth vs to renounce the world and pomps therof. Could so great vertue and holines of life rise from the Diuel, the vtter enemy of vertue? or rather from God, from whome (as *S. Iames* saith) commeth all goodnes? Can Protestants imagin that God reuealed his truth to them, and hid it from so great Saints and seruants of his as those were? who sought it so diligently, folowed it so earnestly, and (as *S. Iames* speaketh) *by their workes haueshewed their faith*, and yet notwithstanding perished euerlastingly as (no doubt) must needes be both thought, and said if Protestants religion be the only truth of Christ, and Christs truth the only way (as no doubt it is) to saluation. And therefore how soeuer some Ministers say that they will not iudge their Forfathers, they cannot but thinke that these holy Princes and their people are damned (which they are ashamed to say) or that there are diuers wayes to heaven, which

which is right Atheisme, or rather Anti-christianisme. For if ther be any other way to heauen than that which Christ taught, we make Christ a lyar. But let them thinck as they list, I hope all men that are carefull of their saluation and withall consider that as ther is but one God and one Christ, so ther is but one baptisme and one faith, to wit the Catholick (which who keepeth not intirely shall perisheuerlastingly) will both thinck and say: *Moriatur anima mea morte iustorum,* *& fiant nouissima mea horum similia.* Let my soule die the death of the iust and let my end belike to these men. And now let vs goe from the Kings of a part of England to the Monarchs of the whole.

*Athen. in  
Symbols.*

That

## CHAP. XXIIII.

That all the Kings of England from the Monarchy to the Conquest were Roman Catholicks, proved in particular.

## King Egbert XIII.

1. **T**He thirteenth Christian King of the west-Saxons and first that reduced England to a Monarchy, was King Egbert, who began his reign An. 800. & reigned 37. yeares, died An. 837. He was (saith Malmsb. lib. 1. Reg. cap. 2.) *worthely to be preferred before all Kings*, And lib. 2. cap. 1. *Regis Ina abnepos. King Ina his great grandchild by his brother Inegilse, subdued the mindes of his subiects by clemencie and meeknes, and lest his sonne great occasions of commendations. Houed. hist. pag. 407. saith he was Vir strenuissimus ac Potens: most stout and puissant. And (as all our English Cronicles testifie) in his time subdued all the rest of our English Kings. Hunting. l. 4. V Vallos vicit: subdued the V Velchmen. Florent An. 836. Danos fugat: Put to flight*

The vor-  
thines of  
K. Egbert.  
i Monarch  
of Englad.

*fight the Danes*. The Roman Catholick religio of this victorious Prince is euidēt. His Rom. Religion.

First because he iuffered his sonne and heir Ethelwolph to be a Monke and sub-deacon, as both Catholicks and Protestāts affirme, & Godwin in the Bishops of Winchester saith *it is certain*. Wherby (saith Bale Cent. 2. cap 20.) *He became the Popes Creature by both professions*. Secondly, because he committed his said sonne Ethelwolf to S. Swithin to be taught, as testifieth Florent. An. 827. Gotzelin, and Godwin in vit. Swithini, and as addeth Gotzelin *inter precipuos amicos numerauit. reconded him* Surius tom. 4

*in number of his especiall freinds*. Now this Swithin was a Roman Catholick. For, as Bale l. cit. granteth he was a Monke, and as Malmsb. lib. 2. Pont: Gotzelin. l. cit. Westmon. An. 862. and others report wrought miracles by the signe of the Crosse, is canonised by the Papists for a Saint. Thirdly because K. Kenulf (who in his time was King of midlengland, & as Malmsb. saith lib. 1. Reg. Nulli ante se Regi. Nothing inferior, in power and religion to any King before him, and whose praises shalbe aduanced on high so long as there is found any indifferent iudge in England, writing with all his Bish. and nobilitie to Pope Leo beginneth his letter thus. *Domino beatissimo: To my most holy Lord and wel beloned, Lord Leo the Roman Bishop*



of the holy, & Apostolick See, Kenulph by the grace of God King of Merchland with the Bishops, Dukes, & all Degrees of honor within our Dominions with health of most sincere affection in Christ . Infra.

The prosperitie of Rome, the ioy of England.

The sublimity of the See of Rome is our helth, & the prosperitie therof our cōtinuall ioy. Because whence you haue your Apostolicall dignitie, thence had we the knowledge of the true faith. VVherfor I thinke it fit that the eare of our obedience be humbly inclined vnto your holy commādements, & with our whole forces to fulfill what shalbe thought cōueniēt by your holines to performe . But now I Kenulph by the grace of God K. humbly beseech your Excellēcie to receaue me in quiet peace into your holines lap, & whome no meanes of merits do support, let the large aboundāce of your blessing enrich for the gouernēt of his people, that almightie God by your intercessiō may together with me encorage the Nation against the inuasion of forren foes which your Apostolicall authoritie hath imbued with the rudemētis of the Christian faith. This blessing haue all the Kings who swayed the Mercian scepter deserued to obtaine at your Predecessors hands, this same do I in humble māner request & desire to obtain of you most holy Father, first by way of adoptiō to receaue me as your child, as I loue you in the persō of a Father, & shall embrace you with the whole force of obedience. Againe he saith: Excellētia vestra: VVe in most humble manner beseech your Excellencie, to whome the key of wisdom is giuen by God. Again: VVith great humility & also affectiō  
we

Rome taught England the faith: All K. Kenulphs Predecessors had the popes blessing.

we haue writtē these to your most holy Pope, besee-  
ching in most earnest wise your Clemencie kindly &  
iustly to answer these things vvhich vve haue bene  
vrged to propound. VVe send you here as a smale  
token of my louing minde, that is 120. Mancuzes  
vvith letters requesting you to accept therof in  
good part & vouchsafe to bestow your blessing vpon  
vs. And the Pope answering him saith that  
this K. professed to be willing to lose his  
life for him, & acknowledged (saith the  
Pope) that *Nostri Apostolicus*, &c. That no Chri-  
stian presumeth to goe against our Apostolicall  
Decrees. Yea Fox p. 132. speaking of this K.  
& the others before him saith, They wanted  
the knowledge & doctrine in Christ, especially in the  
Article of free iustification in faith. Which, p.  
840. he termeth the foundation of the Church  
and all Christianitie, and therfor (saith he) they  
ran the vvrong vvay. And so concludeth that  
Protestants truth was hidden to our for-  
ancestors, In which I verily beleue him.

Our K.  
and  
Peers  
vvrite  
vvith  
great hu-  
militie to  
the Pope.

### King Ethelwolph XIIII.

2. **T**H<sup>e</sup> 14. Christian King was Ethel-  
wolph, sonne to the forsaide King  
Egbert, who began his reign An. 837. and  
reigned 20. yeares and od monethes. He  
was (saith Malmsb. lib. 2. cap. 2.) by nature  
gentil, and more desirous of peace than of war.  
And yet (saith Malmsb. l. cit.) *Danos non  
semel per se & suos Duces contudit*: The Danes

Vertues  
and va-  
lour of K.  
Ethel-  
wolph.

he ouercame more than once by him selfe and his Generalls. And besides other victories at Okley in Surey slew so many Danes (saith Floren: and westmon. An. 851. Houed pag. 413. and others) as neuer was heard in one Realme, and at one time nether before nor after.

Mis Rom.  
Religion.

1

2

His Roman religion is most notorious. First by that which hath bene said in the life of his Father. Secondly because he procured a dispensation of the Pope because he had byn a Monke and subdeacon that he might marry. which Pope Malmsb. 1. Pont. saith was Leo 3. Bale Centur. 2 cap. 20. saith was Gregor. 4. others say Leo 4. Thirdly he first sent his sonne Alfred to Rome to be instructed (saith Westmon. An. 854. ) of the Pope in manners and religion. And after went him- selfe, and staid at Rome a yeare, and ther (as all Catholicke and Protestant Cronicles confesse) bound all England to pay the Peter pence. And as Bale pag. 116. speaketh *Prouinciam suam &c.* He made his Countrey tributarie to the Roman Synagoge, & so (sayth he) was all England made subiect to the Roman Beast. Besides this he appointed euery yeare 300. Mancuzes, which were (as Caius saith lib. 2. de antiq. cantab. pag. 287. ) thirty pence a peece to be sent to Rome wherof one hundred should buy oile for light in S. Peters Church, and one hundred

3  
Kings  
sonne  
sent to be  
instructed  
of the  
Pope.

Ethelvv.  
lib. 3. cap. 3  
Storv pag.  
89 Coper.  
An. 851.  
Houeden.  
pag. 415.  
Huntingt.  
lib. 5 In-  
culp.  
pag. 361.  
Westmon  
An. 857.  
VWhatm-  
suxa is.

hundred for the same vicin S. Pauls, and one hundred should be giuen saith Florent Anno. 855. Vniuersali Papa Apostolico To the Vniuersall Apostoliske Pope. The same hath Fox lib. 3. p. 136. Fourthly he gaue (saith Fox) te holy Church and religious men the tenth of his goods and Lands in VVest-Saxons with liberty and freedom from all seruice and ciuil charge. And Fox setteth downe his Charter in these wordes. Ego Ethelwolphus &c. I Ethel-

wolph King of the VVest Saxons with the cōsent of my Prelats & Nobles will grant an hereditarie portion of my Land to be foreuer possessed by God & the blessed S. Marie and all the Saints of God.

Behould how the King by the aduise of his Bishops and Nobles giueth Land to God and his Saints, and to what purpose himselfe declareth in these words following, For the redemption of our soules, for the remission of our sinnes. Which intention, as yow heard before out of Abbots & Fox, is contrary to the Protestants Gospell.

And therefore Fox vpō these words saith, Note the blind ignorance and erroneow teaching in these dayes, and addeth that they were led with pernicious doctrine to set remission of sinnes and remedie of soules in this donation, and such other deedes of their deuotion. And further the King saith, as Malmsb. testifieth lib. 2. cap. 2. Placuit Episcopis cum &c. It hath pleased the Bishops with the Abbots and the seruants of God

The faith of King Ethelwolph and his Nobles.

Good deeds for remission of sinnes.

VVestmon Ast 354.

K. Ethel-  
wvolph re-  
quireth  
Masses for  
him alivē  
and dead.

to apoint that all our brethren and sisters in euery Church shall sing on wensday in euery weeke fifty psalmes, and euery Priest two Masses, one for King Ethelwolph, & another for his Duke cōsenting to this gift, for their reward & remisiō of their trespasses. And for the K. liuing let them say Oremus Deus qui iustificas &c. For the Duke also liuing also Præte Domine &c. But after their death for the K. alone, & for the Dukes deceassed jointly together, & this be so firmly ordained throughout all the daies of Christianitie euen as their libertie is established, so lōg as faith increaseth in the English Nation. This Charter of Donation was written in the yeare of our Lords Incarn 844. Indict. 4. the fift day of Nouemb. in the Citie of V Vinchestre, in the Church of S. Peter before the head Altar. And this they did for the honor of S. Michael the Archangel & also for the blessed Marie Q. the glorious mother of God & of S. Peter the Prince of the Apostles, and in like māner of our most holy Father Pope Greg. and of all Saints. In this Chapter I note how, not the King but Bish. apoint Priests to pray & say Masses for him, and that S. Peter is called Prince of the Apostles; the other points of Papistry therein are more euidēt than that I neede to point to them. And yet (as Ingulph saith p. 862.) to this chapter subscribed all the Archb. & Bishops of England, K. Bardred, & King Edmund after martyr, and Princes of a part of Englād vnder King Ethelwolph,  
Ab-

K. Ethel-  
wvolph cō-  
manded  
not in  
spiritual  
matters.

All En-  
glānd Pa-  
pist in K.  
Ethel-  
wvolphs  
time.

Abbotts, Abbeiles, Dukes, Countes, and nobles of the whole Lād, & innumerable multitude of other people. By which we may see the vniuersall faith of our Contry of that time. And in a Charter of King Berthulphus in Ingulph p. 861. The King praieeth God *Quatenus pro intercessione Guthlaci &c* That through the intercessiō of S. Guthlack and all the Saints he would forgiue me & all my people our sinnes. In this Kings time An. 850. S. Wollta nephew to two KK. was vniuſly murdered, and afterward honored by God with miracles, Florēt. Chronic. Also S. Ieron. an English Priest martyred in Holand, An. 849. Bale Cent. 13. cap 75. In this K. time also liued one Offa K. of Eastengland, who leauing his Kingdome, and traauiling to the holy land, in ould Saxonie (from whence our Nation came into England) elected S. Edmund for his heire, and sent him into Englād: Capgrauē in vit. Edmundi. Florent. An. 855. Hounded. pag. 415. Stow pag. 76.

Pardon of  
sinnes  
asked by  
interces-  
sion of  
Saints.

Saints.

*King Ethelbald. XV.*

3. **T**He 15. K. was Ethelbald eldest sonne to K. Ethelwolph who began his reign An. 857. and reigned siue yeares. He was at first dissolut and naught, as yow may see in Malmsb. lib. 2 cap. 3. But peracta pœnitentia (saith Westmon. Anno. 859.) Hauiug done pennance all the time he liued after,

he gouerned the Kingdom with peace and iustice.  
 Wherfore Hunting. lib. 5. pag. 348. calleth  
 him *optima indolis aeuem*: a youth of very great  
 towardnes, saith that all England bewailed  
 his death.

## King Ethelbert XVI.

4. **T**He 16. king was Ethelbert brother to the former, begā his raigne An. 862. as Malmsb. hath in Fastis, and held the gouernment fise yeares. He was saith Ingulph pag. 863. *Validissimus adolescens*, A most valiant yong man and an inuincible triumpher ouer the Danes, he stoutly for fise yeares space gouerned the Kingdome. Malmsb. 2. Reg. cap. 3. saith he ruled *strenuè dulciterque*: Manfully and sweetly. Houed pag. 405. saith *pacifice & amabiliter*, peaceably and gently. In this Kings time died S. Swithin Anno 862. Florent. & Westmon. in Chron. As for the Roman religion of these two Princes, that appeareth both by what hath bene said of their Father, and what shalbe said of their two brothers.

Valour of  
 K. Ethelbert.

Saints.

His Rom.  
 Religion.

King

# King Ethelred XVII.

5. **T**He 17. king was Ethelred 3. sonne  
to king Ethelwolfe, Who began  
his reign saith Malmsb. lib. 2. cap. 3. Anno  
867. and reigned 5. yeares, as his brothers  
did. Of him and his brethren Malmsb. Fortitude  
and pietie  
of K  
Ethelred.  
saith, *They bouldly and stoutly entred battel for  
their Country, and addeth that this king be-  
sides ordinary skirmishes, fought 9. picht  
Battels in one yeare against the Danes, &  
was oftener Conqueror : And that he  
slewe one king of them, 9. Earlers, and  
innumerable people. which also testify  
Ethelwerd lib. 4. cap. 12. Hunting lib. 5.  
Cambr. in Brit. saith, He was Princeps  
longe optimus. Couper Anno 863. saith he was  
among his subiects mild gentle, & pleasant, against  
his aduersaries seuer, fierce, and hardie. Of this  
Fox lib. 3. pag. 141. telleth that being  
to ioine batell with the Danes, his bro-  
ther Alfred gaue the onset while the King  
saith Fox, *was at seruice and meditations, and  
albeit word were brought him that his  
brother had the worst, yet would he not  
saith Fox stir one foote before the seruice was  
fully cōplet; And addeth that through the grace  
of God, and their godly manhood the King cōming  
from his seruice recouered the victory, & slew - as  
Ethelwerd (who as himself saith descēded  
of**

Miracle  
in confir-  
mation of  
Mass.



Marci-  
lous  
victorie.

England  
defended  
by deu-  
otion to  
Masse.

K. Ethel-  
reds Rom  
Religion.

Saints.

Vvestmon.  
870.

K. Edmūd.  
His bro-  
ther Ed-  
wald.

of that K. lib. 4. c. 2.) saith one King, five  
Earles, And that I may say so (saith Ethel-  
werd) almost all the chiefeſt youth of the Bar-  
barians, that neither befor nor after was there  
ſuch a ſlaughter heard of ſince the Engliſh entred  
Britanie. See yow heere this meruailous  
and miraculous victorie cōfeſſed by Fox  
to be obtained by the grace of God and the  
deuotion of the King to his ſeruice! But what  
ſeruice this was which God would thus  
approue by ſo miraculous a victorie, and  
by which England was then defended  
from deſtruction of Danes, Fox was  
aſhamed to tell. But our ancient Hiſto-  
riographers Florent. & VVeſtmon. An. 871. &  
Houed. part. 1. pag. 416. ſaith plainly it was  
Masse ſaid by a Prieſt. Which alone ſufficieth  
both to ſhew that this King was a Ro-  
man Catholicke, and that Maſſe is diuine  
ſeruice. Beſides that, Malmsb. writeth,  
that this King entred battel, *cruce Dei con-  
ſignatus: Signed vvith the croſſe of God.* And (as  
Fox ſaith, and Godwin in the Biſhops of  
Exeter) he builded the Abbey of Exeter.  
In this Kings time An. 870. ex Malmsb.  
was holy King Edmund (Cooper ſaith Anno.  
869. ſlaine of the Danes becauſe he vvould not  
forſake the ſaith of Chriſt. The ſame hath  
Fox pag. 140. Florent. Anno 870. Of his  
great miracles wrought after his death  
yow may ſee in his life, in Surius Tom. 6.

His

His brother and heire Edwald (saith Duke Fox l. cit. and Capgrau in vit. Edwald.) Fremūd. became an heremit. Fremūd also saith Bale Cent. 2. cap. 22.) sonne of Algarus Duke of the V Vest-Saxons, a beutifull yong man, and only sonne, relinquished the gouernment of the common welth, which his parents lest him, that he might follow Burchard the Monke, and was after as Capgr. saith in his life, slaine of the same Danes which slew S. Edmund. In this time also S. Ebbe (saith Stow Chron. p. 101.) Abbess of Couldingham, cut of her Chastitie of S Ebbe and her Nonnes. nose and vpper lippe, and perswaded all the sisters to do the like, to keepe her virginitie from the Danes, who therupon burnt the Abbey and Nonnes therin. VVestmon. Ar. 870.

### King Alfred the great. XVIII.

6. **T**He next K. was Alfred the fourth sonne of K. Ethelwolfe, who (as Malm. hath l. 2. c. 4.) begā his reign An. 872. & ruled 28. years & a half. *He alone of all our Kings.* (saith Fox l. 3. p. 141.) *took his crown & vnctiō of the Pope.* And that we may see how God blessed him whome his vicar crowned and anointed, he alone for his admirable deedes both in war & peace, is sir-named *the Great*. And the praise which not onely Catholicks but also Protestants giue vnto him in all kinde of vertues surpasse in my iudgement the praise

The vvor-thines of K Alfred crowned of the Pope.

praises of all Christian kings that euer haue bene . But for breuitie sake , I will content my self with the praises giuen to him by Protestants , who (yow may be assured) knowing him to be so manifest a Roman Catholick , as shall appeare anon , would giue him no more than he deser-

**Cambden** ueth. Cambd. in Brit. pag. 143. and 331.  
**Bale.** calleth him *Clarissimum & pientissimum Regem*. A most renowned and godly King . Bale Cent 2. cap. 26. saith he was *Egregia indolis & forme adolescens* : A yong man of a notable towardnes and bewtie , born vnto learning and vertue He called for the best learned men to be his Counsellers and instructers : Eight howers enery day he spent in reading , writing , and disputing . He gouerned all things with an exceeding good wit , and with singular prouidencie . He was esteemed an Architecter , and most perfect Geometrian , a Gramarian , a Philosopher , a Rhetorician . an Historian , Musitian , and no vulgar Poet . Three Colledges he founded at Oxford , one for Gramarians , an other for Philosophers , the third for Diuines . Of studyes and the common welth he best deserued . Cooper An. 872. Of faire stature , and comely personage , and no lesse renowned in martiall pollicie than ciuil gouernment . Stow Chron. pag. 105. Victorious Prince , studious prouident for widowes , Orphans and poore people , endued with wisdom , iustice , fortitude , and temperance , a most discreete sercher of truth

of truth a most vigilant and deuout Prince in the  
seruice of God, and deuided the day and the night  
into three equal portions. wherof the one he spent  
in studie prayer and such things as belonged to his  
minde and soule, the other in eating sleeping and  
other excercise of the body, the third in the affaires  
of the common VVelth. Fox lib. 3. pag. 141. saith **FOX.**

Amongst all the Saxon Kings hitherto is found  
none to be preferred or all most to be cōpared with  
this Alfred, for the great and singuler qualities in  
this King worthie of high renown, whither we be-  
hold his valiant acts and manifold trauells for  
his Contrie, or his godly and excellent vertues  
ioyned with a publick and tender care of the weale  
publick or whither we respect his notable know-  
ledg of good letters with a seruent desire to set  
forth the same throughout all his Realme. And  
p. 143. 145. giueth him high praises for  
continence, valour, and learning, conclu-  
ding thus. This valiant vertuous and learned  
Prince Christianly gouerned his realme, And  
much more with great admiration of this  
King, which yow may read in him, and  
in Malmsb. lib. 2. cap. 4. Hunting. lib. 5.  
Ethelwerd lib. 4. Ingulfe, Florent. pag. 309.  
VWestmon. Chron. Houed. p. 417. and  
others.

7. Onely I will out of them note some  
of his vertuos. Of his great learning is  
spoken before. For his valour Bale Cent. 3.  
cap. 43. saith, he fought 57. tymes with the Danes.

Cambd.

His learn-  
ing.

Forti-  
tude.

Cambd. in Brit. pag. 213. *Nobili praelio contudit,*  
 and pag. 444. *Danos contudit ad libitum:* He  
 repress'd the Danes at his pleasur. And as  
 Malm'sb. and others testifie made them  
 become Christians, or forswere the  
 Realme. For his gouernment saith Caius  
*de Antiq. Cantab. pag. 328. Christianissimas leges*  
*scripsit & promulgauit.* He writ and promulgated  
 most Christian lawes, and caused such peace as he  
 made bristles of gould be hung vpon the high way  
 vvhich none durst touch. For his chastitie it  
 was such, that as Cooper An. 872. after  
 many Catholick writers testifieth, he  
 desired of God sicknes that he might not  
 offend against chastitie. As for his pietie  
 and deuotion it was such as Florent.  
 Westmon. An. 871. and others write *Missam*  
*audire quotidie:* That he daylie heard masse, and  
 sayd his houres and Matins, and in the night season  
 vnknown to all his seruants he frequented Churches to  
 heare seruice. Which alone sufficeth to shew  
 his Catholick Roman religiō. But besides  
 this (Bale & Fox l. cit. & Stow p. 99. Caius  
 l. cit. p. 325. confesse) he was crowned & an-  
 oinred of Pope Leo, & as Bale saith ter-  
 med his adoptiue child. & as is before said in-  
 structed of him in maners & religiō. Mo-  
 reouer as Caius saith. *In reparandis, ornandis*  
*&c. In repairing beutifying & enriching Monaste-*  
*ries he labored earnestly, amongst which he builded*  
*two of great renoun.* But Fox reckoneth three,  
 one

VVisdom.

 Malm'sb.  
 lib. 1. cap. 4.  
 V Westmon.  
 An. 891.

Chastitie.

Deuotion

 The reli-  
 gion of K.  
 Alfred.

1

2

3

one at Shasburie, one at Ethling, the third at Winchester. The cause of the building his Monasterie at Ethling, was because he being almost quite vāquish't of the Danes, and lying there hid for a time, S. Cutbert appeared to him badd him be of good corage assuring him both of the present vision and future victorie ouer the Danes by a present miracle. This vision was (as is said) confirmed then by a present miracle, and by the perfect conquest of the Danes after following, beleueed of this notable prudent King, and testified (as Fox p. 142. cōfesseth) by Malmsb. Polichron. Houed. Iornalensis & others, and yet is termed of him without any reason or testimony, *a dreaming fable*, onely (as we may imagin) because it is sayd to come from S. Cutbert For soone after p. 149. he crediteth a Vision of Egwin a Herlot, albeit it haue nothing so good testimonie, because therin is no mentiō of any Saint. Finally this excellēt King in his preface before the Pastorall of Saint Gregory calleth him *Christs Vicar*, & sent almes to Rome Westmon. An. 889. & also to India, to performe (saith Fox p. 142.) *His vovv to S. Thomas vvhich he made during the tyme of his distresse against the Danes.* In this Kings time Burdred King of Merceland forsaking his Kingdom went to Rome, and Anno. 889. his Queene Ethelswitha followed

S. Cutbert encourageth the K to recover England.

Profes of the truth of S. Cutberts vision to K. Alfred.

4

A King goeth to Rome.

Hollemen  
in time  
of K. Al-  
fred.

followed him. In this kings time also li-  
ued S. Grimbald, whome king Alfred  
called out of France to teach in Oxford,  
and S. Neotus, *Scientia* (saith Bale Cent.  
2. cap. 1. In knowledge and manners excelleng. in  
counsel good, in speeche wise, by whose counsel  
Alfred founded a schoole at Oxford.

### King Edward the elder. XIX.

The wor-  
thines of  
K. Ed-  
ward sen:

A great  
victorie.

His Rom.  
Religion.

8. **I**N the yeare 901. succeeded King  
Edward the Elder sonne to king  
Alfred, and reigned (saith Malmsb. lib. 2.  
cap. 3) 23. yeares, others say 24. He gover-  
ned the land (saith Fox lib. 3. pag. 146. right  
valiantly, in Princely government, and such like  
martial prowes he was nothing inferior to his  
Father, but rather, exceeded him, subdued VVales  
& Scotlād, & recovered all out of the Danes hāds.  
The same saith Cooper An. 901. Stow  
p. 107. Malmsb. l. cit. Florent and West-  
mon. An. 924, Houed. p. 122. And Ingulph.  
and Hunting. lib. 5. say that in one battel  
he slew two kinges, and 10. Earles of  
the Danes. And Ethelwerd lib. 4. cap. 4.  
writeth that in all he slew 4. kings of  
them. The Roman religion of this valiant  
and victorious Prince is euident. First be-  
cause as king Edgar his grandchild in an  
oration (which Fox hath lib. 3. pag. 170.)  
testi-

testi-  
ther,  
thing  
of his  
obey  
his c  
becau  
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nicati  
to be  
in Bri  
daugh  
nōnes  
nitie,  
Bale  
of his  
Four  
thers  
him, b  
lib. 5. V  
the sai  
Fristar  
Godw  
learning  
holines.

testifieth he accounted S. Dustan his Father, helper and fellow worker in all things, chose him as Bishop and Shepherd of his soule, and keeper of his maners, obeyed him in all things, and preferred his counsel before all treasure. Secondly because he obeyed the commandement of the Pope, who threatned him excommunication if he procured diuers Bishopricks to be erected, ex. Malm: b. l. cit. Cambden in Brit. p. 198. Thirdly becaute two of his daughters Edfled and Edburga became nōnes & the third Ethelhild vowed virginitie, ex Malm. l. cit. Houed. p. 421. And as Bale saith Cent. 13. c. 77. Gregorie a sonne of his, became an hermit in Swiseland. Fourthly because he toke awaye his brothers or his brothers sonnes wife from him, because she had bene a Nonne, Hunt. lib. 5. Westmon. An. 801. In his time liued the said S. Edburg his daughter, and S. Fristan Bishop of Winchester a man (saith Godwin in his life) highly esteemed of, for his learning, but much more for his great vertue and holines.

3  
Two  
daughters  
of King  
Edvard  
Nonnes  
and the  
third  
vowed  
virginities.

4  
Saints.

X

King



## King Athelstan. XX.

The VVor-  
thines of  
K. Ethel-  
stan.

His reli-  
gion.

Ingulph.  
Florent.  
An. 938.  
Hunt. lib. 5.  
pag. 422.

A wonder  
full victo-  
rie.

9. **I**N the yeare 924. succeeded king Athelstan, sonne to king Edward, and held the Crowne. 16. yeares, ex Malm. lib. 2. cap. 6. He was (saith Fox p. 147. Cooper. An. 925. and Stow p. 107.) a Prince of worthie memorie, valiant, and wise in all his acts, and brought this Lād to one Monarchy: For he expelled the Danes, subdued the Scotts quieted the VVelchmen. The like saith Bale Cent. 2. cap. 22. and also Catholick writers, as yow may see in Malmsb. l. cit. Hunt. lib. 5. Houed. pag. 422. His Roman religion is most euident. For going to the Battel of Brumford against many kings, and innumerable enemies, he visited (saith Ingulph) S. Iohn of Beuerley by the way, with great deuotion, and God so blessed his deuotiō as in the battel he slew (saith Malmsb) the king of Scotts, & siue kings more, 12. Earles, innumerable multitude of his enemies, and got one of the greatest victories that euer Englishe wonne. And in his return gaue great gifts and priuiledges to S. Iohn of Beutrley, and made it a sanctuary for all Debrers and Malifactors, Ex Ingulph, and Cambd. in Brit. pag. 636. Besides he was, saith Ingulph and Malmsb, greatly delited with  
a peece

a peece of the holy Crosse, and Crowne of  
thorns which Hugh king of France sent  
vnto him: Made S. Aldhelm his Patron,

Hovv K.  
Ethelstād  
esteemed  
reliques.

*Cambd. p. 210. Builde* (saith Fox pag. 149)

*the two Monasteries of Midleton and Michelney  
for his brothers soule. VVherby* (saith Fox) *it*

*may appeare that the espetiall cause of building  
Monasteries in those dayes was for the releasing  
sinnes bothe of them departed and of them alive.*

VVhy  
Kings  
builde  
monastie-  
ries.

*which cause, saith he, how it stādeth with Christs  
(Luthers) Gospel, let the Christian Reader try  
with him self. Thus Fox, which confession*

*of his may suffice to shew how all that  
kings tyme all the Realme was Roman  
Catholick. And how all Christendome*

All Chri-  
stendome  
of the  
same  
saith vvith  
K. Ethel-  
ston.

*abroad agreed with him in religiō appea-  
reth by the marriage of his sisters to the  
Emperor, king of Frāce, & other Christiā*

*Princes. In this kings time befel a miracle  
in Duke Elfred whome the king sent to  
Rome to purge him selfe of treason by his*

Miracle  
by S Poet:

*oath before S. Peters sepulcher. But (saith  
the K. in his charter, which Fox pag. 148.*

*Malmsb and others haue,) having taken his  
oath, he fel before the Altar, and was caried by the  
hands of his seruants to the English schole, and the*

*next night after he ended his life. Then also li-  
ued Saint Birnstan Bishop of VVin-  
chester Qui &c. saith Florēt. An. 932. Malm.*

Saints:

*Polichron: Houed. Iornelacensis & others  
more as Fox confesseth p. 148. who dayly*

## King Edmund X X I.

Worthi-  
 nes of K  
 Edmund.

His Reli-  
 gion.

Strait life  
 vfed for  
 merit sake

10. **T**HE 21. Christian King was Ed-  
 mund sonne to the forsaide Ed-  
 ward, who began (saith Malmesb.) An.  
 940. and reigned six yeares and a halfe.  
 He was (saith Cooper An. 940. and Stow  
 p. 108.) a man by nature disposed to noblenes and  
 iustice. Huntin. lib. 5. calleth him *inuitum*,  
*unconquered*, & saith *omnia illi feliciter succes-*  
*sisse*: all things sel out happily to him: And Fox  
 lib. 2. pag. 130. writeth that he achieved noble  
 victories against his enemies, and set his studie in  
 maintaining & redressing the state of the Church,  
 which stode aile then in building of Monasteries &  
 Churches, and furnishing them with new posses-  
 sions. and restoring the ould. Infra. In the time of  
 this king Edward or shortly after, hardnes, re-  
 straint of life with superstition were had in vene-  
 ration, & men for merit sake with God gaue the-  
 selues to leade a streight life. which alone  
 would suffice to shew of what religion  
 this King was. Besides, that (as Stow  
 saith p. 108. Florent. An. 942. Westmon.  
 An. 940. Houed p. 423.) he was altogether  
 counsell'd & lead by S. Dunstan, at whose  
 request he reedified Glosseburie, and  
 made

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 lib. 2.  
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 led th  
 ther c  
 pag. 15

made S. Dunstan Abbot therof with a Chapter extant in Malmsb. lib. 2. cap. 7. He granteth many priuiledges to Glos-tenburie for hope of aternall reward and for-giuenes of his sinnes, In thi Kings time li-ued his wife S. Elfegia who (saith Ethel-  
werd lib. 4. cap. 6.) was canonized after her death, and miracles wrought at her tombe. Saints.

## King Edred. XII.

11. **T**he 22. Christian King was Ed-  
red, third sonne of King Edward.

He entred An. 946. and held the crowne  
nine yeares and a halfe, as Malmsb. hath

lib. 2. cap. 7. His magnanimitie (saith he) did

not degenerat from his Father and brethren. He

subdued the Northumbers and Scotts. He hum-

bled himselſe to the ſeete of holie men deuoted his

liſe to God and S. Dunſtan by whoſe counſell he

made his court a ſchoole of vertue. Thus Malmsb.

Cooper An. 946. Scow Chron. pag. 108.

ſaith he was a great maintainer of honeſtie &

moſt abhorred naughty & vnruely perſons, in ſeats

of armes much commended, wherby he kept in o-

beſſance the Northumbers and Scotts and exi-

led the Danes. As for his Roman religion

ther can be no doubt. For as Fox writeth

pag. 152. He was much ruled by the Conſſell of S.

The wor-  
thines of  
K. E. red  
and his  
vertue.

His reli-  
gion.

Dunstan, in so much as in histories he is reported to haue subiected himself to much penance inflicted on him by S. Dunstan: Such zelous deuotion (saith he) was then in Princes. And as Florent. An. 955. Malmsb. l. cit. Houed. pag. 423. Westmon. An. 955. write, when he fel sick Accersuit &c. he sent for blessed Dunstan his confessor. Ingulph saith Aboue all the Kings his Predecessors he had the purest conscience, and a speciall deuotion to S. Paul. And p. 876. he citeth his Chapter in the which he erected a new the Abbey of Crowland as he saith In the regard of the redemption of my soule and is sory that by the destruction of that monasterie, prayers for the soules of the kings his prodecessors haue bene intermitted. To which Chapter subscribetwo Archbishops, 4. Bishops, many Abbots, and Earles. And Stow pag. 198. saith the King sealed this Charter with seales of gould.

### King Edwin. XXIII.

12. **I**N the yeare 955. (saith Malmsb. l. 2. c. 7.) succeded Edwin, sonne to king Edmund, & reigned 4. yeares. He was so bewtifull as Ethelwerd lib. 4. c. 8. saith he was commonly called *Pancalus*, but as Malmsb. he abused his bewty to  
lew-

lewdnes, for which and for banishing of S. Dunstan ( writeth Cooper *An.* 955.) he was odible to his subiects. Fox *pag.* 152. addeth that he was deposed of the Northumbers and mercians, & Edgar chosen in his place, yet as it seemeth he amended. For Hunting. l. 5. writteth that he ruled his kingdome not without commendation, & Osbern in vit. Dunstani writeth, that by the praiers of S. Dunstan he was at his death deliuered from the Diuels. His Roman religiō appeareth by the possession which, as Malmsb. saith, he gaue S. Aldelm, whose body, saith he, was then found, and in *scrinio locatum*, placed in a shrine. In the Register of the Abbey of Bury she is said, to haue giuen to that Monastery the towne of Becklis, and diuers other things.

Religion  
of K.  
Edwin.

### King Edgar. XXIIII.

13. **T**He 24. K. was Edgar, secōd sonne to king Edmund, who began his reigne, (saith Malmsb. *lib.* 2. *cap.* 8.) Anno 959. and reigned 16. yeares. The praises which both Catholicks and Protestants giue to this king are exceeding. Malmsb. calleth him *honor & delitia Ang*: The honor and delight of English men, and

The praises  
of K.  
Edgar.

saith that inter Anglos &c. amongst English men the report is, that no King nether of his or any former age in England, is to be compared with Edgar. Ingulph an ancient & graue author p. 889. saith he was *flos & decus &c.* The floure and ornament of all his Ancestors, and the mirror of the VVestern climat of the world, the beurtie glorie and rose of Kings. Florent An. 975. and Houed. p. 426. add, that he was as worthe to be remembred of Englishmen, as Romulus of Romāns, Syrus of Persians, Alexander of Macedonians, Arsaces of Parthians, Charles the great of the French. Huntington lib 5. p. 356. saith Edgar the peaceable, & King magnificent, a second Salomon, in his dayes the Land was much bettered, he was most deuout to God, he built many Monasteries. And Malmsb. saith that in the yeare 1052. (which was about a hundred yeare after his death) his body was found Nullius labis consciū voyde of corruption, and that it wrought miracles. The like praises do the Protestants afford him. Cooper An. 959. A Prince of worthie memorie, for his manifold vertues gratly renoued, so excellent in iustice and sharp correction of vices as wel in his Magistrats as other subiects, that neuer before his day was vsed lesse felonie and extortion. Of mind valiant and hardy, & very expert in martiall policie. The like saith Stow Chron. pag. 109. Fox Acts. lib. 2. pag. 154. saith he was much giuen to all vertuous, and princely acts, worthy of much com-  
ment

mendation and famous memory, excellent in  
 iustice, maintained the godly, loued the modest,  
 was deuout to God, and beloued of his subiects  
 whome he gouerned in much peace and quietnes,  
 so God did blsse him with abundance of peace.  
 No yeare passed in the time of his Reigne in  
 which he did not some singular and necessarie  
 commoditie for the common welth. A great  
 maintainer of religion and learning. He had in  
 redines 2600. ships (The same lay Florent.  
 and Westmon, Anno 975. Houed. pag.  
 426.) of war, and made 8. Kings to row him  
 in a boate, he setting at the sterne & gui-  
 ding it. The Romā religiō of this renou-  
 ned K. is manifest. For Fox l. cit, saith He  
 was a great Patron of Monkish religion, builded,  
 (as some say) as many Monasteries as there be  
 sondays in the yeare, or as Edner reporteth 48.  
 pag. 156. Edgar was seduced by Dunstan, who was  
 drowned in all superstition and did seuen yeares  
 penance at Dunstans apointment. And pag. 161.  
 and 169. reciteth an oration in King Ed-  
 gar which also is in Stow pag. 111.  
 wherein the King speakeeth thus to the  
 Clergy. It belongeth to me to rule the lay peo-  
 ple, It belongeth to me to prouide necessarie things  
 to the Ministers of the Church to the flock of  
 Monkes. Behould how he distinguisheth  
 betwene gouerning lay people, and pro-  
 uiding for clergie. Item he complaineth  
 there that Priests crownes are not broad nor  
 their

Fox cal-  
 leth this  
 King a  
 Poenit.

The reli-  
 gion of K.  
 Edgar.

Ingulph  
 pag. 335.



Constantins  
sword in  
the Kings  
hand S.  
Peters in  
the Bif-  
hops  
hands.

K. Edgars  
time  
knew  
not the  
Protestants  
Doctrin.

lay people, and providing for clergie. Item he complaineth there *That Priests crownes are not broad nor their rounding convenient, and that they came not deuoutly to Masse, and saith to the Bishops, I haue Constantins sworde, and yee haue Peters sword in your hands, let vs ioine right hands, let vs couple sword to sword that the Leapers may be cast out of the Temple. Touching which oration, Fox noteth the religious zeale and deuotion of Kings, and the blind (saith he) ignorance and superstition of that time in both estates Ecclesiasticall and ciuil in esteeming Christs religion cheefly to consist in giuing to Churches and maintaining of Monckery, wherein it appeareth (saith he) how ignorant that time was of the true doctrine of Christs faith. And putteth this note in the margent. The doctrine of iustification vnkowne. Bale Cent. 2. cap. 34. saith Edgarus &c. Edgar earnestly seruing the desires of Monkes, And by the enchantments of Dunstan, Ethelwald, and Oswald, being made an Image of the Beast, did speake onely as they gaue him breath, & all things then were ruled at their beck. Ingul. pag. 883. setteth downe his Charter of Peterborowh, wherein he calleth S. Peter Superum Lanitorem. The porter of heauen, and saith he appointeth there a market for diuers good purposes both of temporall and spiritual profits, that Gods ministers may be holpen more neare at hand, and that the Christian people meeting*

meeting there amidst worldly affaires may demand Gods help, whiles by demanding S. Peters protection and by hearing the misterie of Masse according to the faith of eche one the faultes of diuers sinnes may therin be redeemed. And again : *Hanc regiseram libertatem &c.* we haue procured this royal libertie according to the primitive institution therof, to be strengthened from the See of the Apostolicke Roman Church, by the author him selfe of this writing most reuerend Ethelwald . And to this Charter subscribe two Archbishops, three Bishops, many Abbots, Dukes, and nobles . And Malmsb. *l. cit.* citeth an other Charter of that king granted to Glassenburie, which he requested to be confirmed by Pope Iohn 12. which Pope confirmed it saying that he tooke the Monasterie in *protectione Romana Ecclesie & beatorum Apostolorum Petri & Pauli*: In protection of the Roman Church and the blessed Apostles Saint Peter and Paule. In this kings tyme liued Saint Merwin faith Florent. *An.* 967. whome he made Abbesse of Rumsey, and confirmed that Monasterie (faith Stow pag. 113.) in the presence of all the Nobilitie. Also Saint Editha his own daughter, who from her infancy was brought vp in a Monasterie, and would not refuse that lyfe to enioy the crowne after her brother King Edwards

None

Saints in  
this King  
his tyme.

Edwards death. Also S. Elsted a nonne whose life and miracles yow may read in Gapgrauce.

### S. Edward Martyr XXV.

14. **I**n the yeare 975. began S. Edward the Martyr saith Malmsb. lib. 2. cap. 9. sonne to King Edgar, and reigned three yeares, who did (saith he) follow the steps of his Eathers religion and yeelde botheate & minde to good Councell. Ingu'ph pag. 889. saith he was a simple and most holy yong man following much his Father in maners. Cooper An. 975, and Snow pag. 113. say he was in all kinde of honest vertues comparable to his Father Edgar, began his souerainty with much modestie and mildnes, & worthely fauored of all. Fox Acts. pag. 159 Authors describe him to be a vertuous and noble Prince, much pittifull & bountifull to the poore. And Caius de Antiq. Cantab: pag. 294. saith he is worthilie tearmed a martyr. Cooper An 977. saith after his death God shewed for him many miracles, which also testify Malmsb. l. cit. Westmon. Anno. 979. and others. wherby the Reader make perceauie what account he may make of Fox, who l. cit. calleth them tales. His Roman religion is manifest partly by what hath bene said of his Father

The vertues of K. Edward martyr.

Miracles.

His religion.

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ther, partly because Fox saith l. cit. He  
 was by Dunstons meanes elected and  
 consecrated. Which also testify Malmsb.  
 l. cit. Florent. Anno 975. And because as  
 Fox & the same Authors testify he stood  
 with Saint Dunstan against Priests  
 Wiues. In this Kings time lived three  
 great Saints S. Dunstan S. Ethelwald &  
 S. Oswald, of whome we will speake in  
 the time of the next King when they  
 died.

# King Egelred. XXVI.

15. **I**N the yeare 979. saith Malmsb. lib. 2.  
 cap. 10. succeeded King Egelred,  
 sonne to King Edgar, and reigned 37.  
 yeares. Who (as say Florent An. 978.  
 Houed. p. 427. and Cooper An. 978. was  
*Moribus elegans pulcher vultu & decorus aspectu.*  
*excellently manered of fayer face and gratiouse*  
*countenance.* His Roman religion is mani-  
 fest, by what hath bene sayd of his Father.  
 Secondly because his mother built two  
 Monasteries one at Amsbury, an other at  
 Whorwel and became a Nonne Cambd.  
 in Brit. pag. 177. 221. 228. and as Malmsb.  
 l. cit. saith *Corpus filicio*, &c. She wrapt her-  
 bodie in haire cloth. In the night layd on  
 the

Qualities  
 of K.  
 Egelred.

His reli-  
 gion.

the grownd without pillow the toke her ſleepe &c.

3

Thirdly becauſe in his time liued theſe notorious Papiſts S. Dunſtan, S. Ethelwald, and S. Ofwald. Fourthly becauſe

4

he confirmed the Charter of Euiſham Monafterie, & *libertatis priuilegium*, &c. And the priuiledg of the liberty confirming, ſigned it with the ſigne of the Croſſe, Cambd. in Brit.

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pag. 327. Fifthly becauſe he receaued the Legat of Pope Iohn 15. and by him

Miracles.

made peace with the Duke of Normadie, Malmsb. l. cit. In this time was S. Edward, King and martyrs body found incorrupt An. 979. Houed. pag. 407. Then alſo liued

Saints.

S. Dunſtan of whome ſome thing hath bene ſayd in the Archbiſhops, & S. Ethelwald Biſhop of Wincheſter, who (ſaith Godwin in his life) was a great Patron of Monks and no leſſe enemy to married Prieſtes. And S. Ofwald Archb. of York whome Godwin confeſſeth to haue bene very learned and for his integritie and conuerſation much reuerenced. The greateſt faulte (ſaith he) I finde in him was, in that he was very earneſt in ſetting forth that doctrin of Diuels that debarreth men (who haue promiſed to God the contrary) from marryng. In this time alſo was martyred S. Elpheg Archb. of Canterburie, And S. Edmund King and martyr miraculoſly ſlew Swain King of Denwark (as in the

Ec-

Ecclesiastical histories it is reported of Saint Mercurie Martyr that he slew Italian the Apostata) This miracle Fox him selfe dare not discredit, but lib. 3. pag. 161. writeth thus of Swain. He entred the Ter-  
Miracle.  
 ritorie of Saint Edmund, wasted and spoiled the contrie, despised the holie Martyr menacing the place of his sepulcher. VVherfore the men of the Countrie fel to praier and fasting, so that shortly after Swain died suddenly crying and yelling. Some saye (saith he) that he was stroken with the sword of S. Edmund. In fear wherof Canutus his sonne granted them the fredome of all their liberties and great freedoms, quitted them of all tax and tribut. And after that time it was vsed that Kings of England when they were crowned sent their Crownes for an offering to S. Edmunds shrine, and redeemed the same againe with condigne price. And these times were so euidently Papistical, as Fox in his Protestation before his Acts saith thus: About the year of our Lord 980. sprong forth here in England, (as did in other places more,) a Romish kind of Monkery much drovned in superstition. Of this svvarme vvas Egbert, Agelbert, Egvvin, Boniface, VVilfrid, Agathon, Iames, Roman, Cedda, Dunstan, Osvald, Athelma, Lanfranke, Anselm and such other. But well it is that this Iames was (as S. Beda saith lib. 2. c. 20.) a good & goalie man, & Deacon to  
S.

S. Paulin, who was S. Austines companion, by whome we may see the religion of S. Austin and his fellowes. Agilbert, Agatho, Wilfrid, Roman, Cedda, were holy men much commended by Beda *lib. 3. cap. 25.* and liued in S. Austins time, or very sone after, long before this time. The others Egbert, Boniface, Danstan, Oswald, Anselm, were the famouslest Saints which England hath.

### King Edmund Ironside XXVII.

The valour of K.  
Edmund  
Ironside.

His religion.

16. **T**HE 27. Christian King was Edmund Ironside, sonne vnto King Egelred, who succeded *An. 1016.* and reigned one yeare. He was (saith Malinsb. *lib. 2. cap. 10.* a yong man of notable towardlines of great strength both of minde and body, and therefore surnamed Ironside of the English men. The like say Hunting *lib. 6.* Westmon. *Anno 1016.* Cooper *Anno 1016.* and Fox Acts *Pag. 162.* write that he was of lusty and valiant courage in martiall affairs both hardie and wise, and could indure all paine. His Roman religion is manifest by that as the Register of Bury saith he reedified Glassenburie destroyed (as it seemeth) by the Danes, and by what hath bene said of his Father.

King

King Canut. XXVIII.

17. **T**He 28. king was king Canut, a Dane who by force of armes and dint of sword got the kingdome, beginning his reigne Anno. 1017. and reigned 20. yeares, Composed (saith Malmsb. lib. 2. c. 11.) *his life magna ciuilitate & fortitudine.* Of whome Hunting: lib. 6. Polidor. L. and others recount this story, That as he sat by the sea side his flatterers magnifying him, called him Lord of the land and sea, whose flattery to discouer he commanded the waues not to come neere him, but they rising according to their course bewet the king, wherat he smiling said to his coutriers, loe he whom yee call Lord of Sea and land cannot cōmand a smale waue. Cooper An. 1018. saith he was a *sage gentle and moderat Prince.* And An. 1027. *for his vertuous life worthie to liue perpetuallie.* He was of great magnificence, & vsed such iustice & temperance that in his daies was no Prince of such renoune, towards God humble and lowlie. Bale Cent. 2. cap. 45. saith, he was *Inuenis &c. a yong. man of excellent vvit and high minde and notable in Christian modestie.* That great king who was withall king of Denmark and Norway was euidentlie a Roman

Vertues of  
K. Canut.

For p. 164.

His reli-  
gion.

Y

Ca-



Florent.  
Houed.  
An. 131.

- 1 Catholick . First becaufe after the said speech of his, touching the Sea, he went to Winchester as Fox pag. 163. Bale l. cit. Stow pag. 120. Hunting. l. cit. and others write, and taking his crown from his head set it vpon the head of the crucifix. Quo &c. (saith Bale) By which he signified that the Kings of those times were no Kings, but onely the likenes of Kings and Images of the Beast. Secondly Fox pag. 163. writeth that following much the superstition of Agelnoth Archb. of Canterburie he went on Pilgrimage to Rome, and ther founded an hospitall for Pilgrims, gaue to the Pope pretious gifts, and burdened the Land with a tribut called, *Romescor*. In his letters to the Nobles and Bishops of England in Malmsb. and Ingulph him self saith that he went *oratum* &c. to pray for the redemption of my sinnes, and saith that he had longe vowed it, and thancketh God that he had there honored S. Peter and Saint Paule, and all the holy places of Rome. *Et ideo hoc maxime*, &c. And therfor I haue done this principally because I haue learned of wise men, that Saint Peter the Apostle hath receaued great power of our Lord of binding and loosing, and that he is the Porter of heauen, and therefore I thought it very profitable to require especially his protection with God.
- 2
- 3 Thirdly in his Charter in Malmsburie he  
saith

faith, he graunteth priuiledges to that Monasterie by the counsel of the Archbishop Agelnoth and also of all the Priests of God, and with the consent of all my Peeres for the loue of the Kingdom of heauen, and pardon of my offences, and the relaxations of the transgressions of my brother King Edmund. Wherby wee see that both him selfe and his Bishops and nobles were Roman Catholicks. Fourthly he built (saith Fox *l. cit.* Cambd. Brit. pag. 415.) Saint Bennets in Norfolk, and turned Saint Edmunds Bury into an Abbey of Monks, And Bale *libro cit.* addeth, *It is found that next after God he endeouored to appease Saint Edmund by prayers and offerings.*

4

## King Herold. XXIX.

18. **I**N the yeare 1036. succeded King Herold sonne to King Canut by Elfgina an English woman, as witnesseth Ingulph, and reigned 4. yeares and 4. monethes, *ex Malmsburie lib. 2. cap. 12.* His Roman religion is manifest both by his Father, & by that which Ingulph writeth of him *pag. 895.* He gaue to the Monasterie of Crowland a Cloake of silk set with goulden

Rom. religion of King Herold.

*The Prudentiall Ballance  
buttons which he wore at his coronation, and he  
had done to vs many moe good things if ouer hasty  
death had not taken him away.*

### *King Hardy Canut. XXX.*

19. **T**He 30. King was king Hardi-  
Canut, sonne to king Canut &  
Emma, who had bene wife to king Egel-  
reld. Began his reign *An. 1040.* & ruled  
two years. He shewed (saith Malm. l. 2. c. 12.)  
*exceeding great pittie of minde towards his bro-*  
*ther S. Edmund the Confessor.* His Roman  
religion appeareth both by his Father, &  
because as testifieth Registrum Burinense  
*Dedit S. Edmundo libertatem.*

Rom. re-  
ligion of  
K. Hardi  
Canute.

### *King S. Edward Confessor. XXXI.*

20. **I**N the yeare 1042. Edward Con-  
fessor & sonne to the forsaide king  
Egelred began his reign, and reigned 24.  
yeares. He was (saith Malmsb. lib. 2. cap.  
13.) deuout vnto God and therefore directed by  
him, whilst he reigned, all thing at home and a-  
broad were quiet and calme. He slew by his  
Captaines Machetat king of Scotts, and  
put another in his place, & brought  
wales into the forme of a Prouince vnder  
Eng-

Vertues of  
K. Edward  
Confessor.

England. *Illud celeberrime fertur &c.* That is most famously reported that he neuer toucht any womans chastitie. And Florent. An. 1066. calleth him *Decus Anglorum*, The honor of Englishmen. But who will see more of his vertues may read his life written by a most ancient and graue Author in Surio Tom. 1. This only I will not omit, that to him did God first give the vertue of curing the kings euil and the crampe, from whome all our Princes since haue receaued it. Fox lib. 3. pag. 164. and Cooper An. 1043. say that he was a man of gentle and soft spirit, neuer delt with his wife fleshlie, guided the Kingdom with much wisdom and iustice, from vvhome issued as out of a fountaine, much godlinesse pittie & liberalitie towards the poore, gentlenes and iustice towards all men, and in all honest life he gaue a vertuous example to his people. And pag. 16. calleth him vertuous and blessed King. Cooper pag. 1065. addeth That he purged theould lawres and piked out of them certain vvhich were most profitable for the Commons. To these high praises Stow Chron. 122. adioyneth that God greatly glorified him in his life by wonderfull signes, and cured the kings euil. Now let vs see what the religion of this great and holy king was. First he vowed to God, that if he got the crowne he would go, to Rome on Pilgrimage, Westminster. An. 1049. Ealred in vita Edwardi.

The like  
Cambd. in  
Brit. p. 330.  
Bal. Cent.  
2. cap. 12.  
Stovv.  
pag. 121.

Bal. supra.

The religion of K.  
Edward  
Confes.

- 2 Secondly, when his people would not suffer him to leaue the Land for fear of the Danes inuasion, he demanded dispensation, and obtained it of Pope Nicholas. 2. Nichol. *in ep. ad Edwardum*. Ealred *in vita*: Thirdly, sent two Abbots to a Concell held at Rhemes by Pope Leo, Florent. and Houed. Anno. 1050.
- 3 Fourthly he built the Monastery of Westminster: principally for the loue (saith Camb. in Brit. pag. 376. of the cheefe Apostle, whome he honored with a speciall & peculier affection. Fifthly, whiles he was at Masse, God reuealed vnto him the drowning of the K. of Denmarke which intended to inuade England. Houed.
- 4 An. 1066. Ealred *in vit.* Sixtly, Pope Nicol. writing to him, thanketh God that King Edward had loue to S. Peter and with vs he consented in all the Apostolicall Decrees, and therin absolued him from his vow, & Westminster from all Episcopall iurisdiction, and saith that to him and his successors we commit the aduouision, and tuition of all the Churches of England that in any place you may determine by the Counsell of the Bishops and Abbots what things be iust and right. Wherevpon Bale l. cit. saith: That sub Nicolao 2. facti sunt Anglorum Reges &c. vnder Pope Nicolas 2. the Kings of Englad were made the Popes Vicars. Seuētly, writing to the Pope. He professeth
- 7

fesseth the Popes supremacie, In which (as  
 Protestants say) the essence of a Papist consisteth,  
 in these plain words, *To the cheefe Father of the  
 vniuersall Church Nicolas, Edward by the grace of God  
 K. of England due obediēce. Ealred in vit.* And in his  
 lawes in Fox pag. 166. appointed that a King shall  
 sweare vpon the Euangelists and blessed reliques of  
 Saints that he will maintain the holy Church with  
 all integrity. And so manifest it is, that this K. &  
 our Country in his time were Roman Catholicks,  
 as Syr Edward Cook the Kings Attorney in F. Garnets  
 Arainment ( which since is printed ) openlie called,  
*the time of Edward Confessor . Henrie 1. Edward 1.  
 Richard 2. Henrie 4., and the verie mid-  
 night of Poperie,* which were in truth the most  
 flourishing times, that ever England saw. For what  
 King haue we in vertue comparable to King Edward  
 Confessor? in wisdom, to King Henrie the first?  
 in valour and victories to King Edward the first,  
 the Conqueror of Scotland? and Henrie 4. of  
 England, and Henrie the fift Conqueror of France?

That times of  
 England most  
 flourishing  
 which Protest:  
 confesse to haue  
 bene Papi-  
 stical.

## King Herold. XXXII.

Valour of  
K. Herold.

His Rom.  
Religion.

21. **T**He 32. and last King of the Saxons was King Herold who tooke the crown An. 1066. and held it not one year. He was saith Cooper An. 1066. *valiant and hardie*. Florent. An. 1066. saith he was left successor by Saint Edward and chosen of all the nobles of England and crowned of Aldred Archb. of yorke & began to put down vniust lawes & to set vp iust to become a Patron of Monasteries, to honor and reuerence Bishops Abbots Monks and Clerkes, to shew him selfe pious humble and affable, to hate malefactors and to labour by sea and Land for defence of his Countrie he ouerthrew the king of Norway in a great battel, but was sone after himselfe slayne and England cōquered in a ruefull battel in Suffex by William Duke of Normandy and after king of England. His Roman religion is manifest both by what hath bene said of king Edward, and because as Cambd. hath in Brit pag. 384. *VValtham Monastorie he founded in the honor of the holie Crosse where he made his voyes for victorie against the Normans.* Westmon An. 1066. saith, *orauit ante crucem* He prayed before the Crosse. Thus yow see the

the Roman Catholicke religion deduced not only from all our Christian kings for the 200. yeares vnto the Monarchie but also from the monarchie all the Saxons time vnto the conquest therof by the Normans for the space of 266. yeares: in which time two of the said Kings haue bene Saints to wit Saint Edward martyr and Saint Edward Confessor. Three haue gon on Pilgrimage to Rome, namely king Ethelwolph king Alfred the great and king Canut: To whome we may ad king Burdred and king Edward Confessor who would haue gon. Two kings daughters Saints namely S. Edburga daughter to king Edward and S. Editha daughter to king Edgar. And if we will know why God permitted our Contry to be subdued of strangers. It was saith Malmsb. lib. 3. in Guilielmo. 1. because the studies of learning and religion had decayed, Not a few yeares before the Normans coming the Clergie could scarce stamer out the words of the Sacraments, he which knew his grāmer was a wonder and a miracle to the rest, Monks vvere fine in apparell and had euery kinde of meat indifferent making a mockerie of their rule, The nobles giuin to gluttonie and Venerie did not go to Church in the morning after the maner of Christians but in their chambers dalying vwith their wiues heard onlie the solemnization of



their wiues heard onely the solemnization of  
 Mattins and Masse by a Priest, making much hast  
 therein. Euery one commonly was giuen to tippling  
 contineuing in this exercise nights as wel as dayes,  
 wheron vices ensued companions of drunkenes. But  
 I would not haue these sayinges to be vnderstood of  
 all. I knew many of the clergie at that time walked  
 the path of sanctitie in true simplicitie. I knew  
 many Laymen of all sorts and conditions within  
 this same Contrie pleased God. Hunting. also  
 lib. 6. writeth that before the Conquest, a  
 man of God tould them that for their  
 sinnes in murder and treason, and because  
 they were giuen to drunkenes and care-  
 lesnes of the seruice of God, ther should  
 come from France a Lord that should  
 depresse them for euer, and not onely they  
 but the Scotts also should rule ouer them  
 to their deserued confusion. S. Edmund  
 also prophesied of this cōquest of England  
 which though Fox pag. 165. call but a  
 dreame yet the euent following  
 sheweth it was too true  
 a vision.

CHAP.

# CHAP. XXV.

*That the Kings of England from  
the Conquest to King Edward  
3. time, were Roman Ca-  
tholicks proved in  
particuler.*

1. **T**He 33. King of England was Wil-  
liam the Conqueror who entred  
this Land *An. 1066.* and reigned 21. yeares.  
He got the crowne of this Realm partly  
by dint of sword and conquest, partly by  
the graunt of King Edward Confessor,  
whose cosin German remoued he was.  
For as him selfe saith in his Charter, in  
Cambd. in Brit. pag. 111. *He got the Kingdome*  
*by the help of the graunt of God and of his cosin*  
*glorious King Edward, who apointed him his*  
*adopted heir to the Kingdom of England. And*  
*Guitmundus in oratione ad Regem, saith: He*  
*got England by the gift of God and by the*  
*freindship of Edward his Kinsman. And In-*  
*gulph who then also liued, saith. An. 1065.*  
*Edward*

*What  
right K.  
vill. had  
to the  
Crown  
of En-  
gland.*

Edward chose VVilliam and sent Robert Archb. of Canterb. who should declare it vnto him. And pag. 911. In the Kindred and consanguinitie of Edward our famous King, VVilliam framed his conscience to inuade England. Paris pag. 1057. It is sayd that blessed S. Edward gaue the Kingdome to VVilliam as a Legacie on his death bed. The like hath Walsing. ypodigm pag. 28. Houed. pag. 609. and others. Finally Fox Acts pag. 165. King Edward thought to make Edgar Adeling his heire, but fearing partly the mutabilitie of Englishmen partly the malice and pride of Herold and others, perceauing thereby that he should not so well bring his purpose to passe directed solemne Embassadors to the Duke of Normandie assigning and admitting him to be his lawfull heire next to succeed him after to the Crowne. And King William trusting to the right of this title offered Herold (as Fox pag. 166. 167. and others write) to trye their two titles before the Pope, but Herold refusing, William neuerthelesse sent and got his title approoued by the Popes iudgment. This King saith Hunting. lib. 6. pag. 370. *was wise, but crafty, rich but couetous, vain-glorious but louing his reputation, louing to the seruants of God, hard to this withstanders, the onely author of peace that a little girle laden with Gould might passe through Englad vntouched.* The like hath Malmsb. lib. 3. and Cooper An. 1067; Bale Cent. 2. cap. 56. addeth that

Valour  
and ver-  
tues of K.  
VVilliam  
Cong.

that he was of great corage and excellent  
in the knowledg of warlick affaires. His Rom.  
His Roman religion is manifest. First religion.  
because as Westmon. An. 1085. and others  
write, Every day he vvvas present at Masse heard  
martins Lands Euen song vvith the Canonica  
houres, neither vvould he suffer euen vpon most  
vrgent and difficult affaires, him self to be hindred.  
In the meane season he ceased not to kneele and  
to pray deuourly. Secondly because as sone  
as he had gotten the victorie he sent  
Herolds Stander to the Pope. Stow in  
Herold, Cambd. in Brit. Thirdly he built  
two Monasteries one at Battel in Suffex  
*Vt orarent: that they might pray faith West-*  
*mon. An. 1067. Paris 1066. Proibi mortuis for*  
*the dead there.* And an other at Cane in  
Normandie. Fourthly he made his  
daughter Cecilia a Nonne: Paris An. 1075.  
Stow. pag. 177. S. Osmund was so inward  
with this King as Bale saith Cent.  
13. cap. 14. That he could not be absent scarce  
any time from King VVilliams presence. And  
yet as he both there saith, and Fox Acts  
pag. 184. Godwin in the Bishop of Salsbur-  
rie, this Osmund in the yeare 1076. was  
author of the office or maner of saying  
Masse martins and administring Sacra-  
ments after the vse of Sarum which (saye  
they) was afterward in a manner receaued  
through all England Wales and Ireland.  
Sixtly

His Rom.  
religion.

Paris.  
An. 1155.

K. VVill.  
Conq.  
heard  
euery  
daie Masse  
martins  
and  
Houres.

2

3

4

K. VVill.  
daughter  
a Nonne.

5

Sixtli Pope Alexander writing to him  
*ep. 10. saith Among the Princes and rulers of  
 the world we vnderstand the notable forme of  
 your religion, and writeth to him to persist  
 in the study of most Christian deuotion.*

Loue  
 betwene  
 P. Hilde-  
 brand and  
 K. VVilli-  
 am.

And Pope Greg. 7. whome Protest.  
 call Hildebrand, and hate most of  
 all the Popes *lib. 1. ep. 31. calleth King  
 William, the most louing and principall sonne of  
 the Roman Church. And ep. 69. saith: That  
 King William reioised in his promotion,  
 and shewed all the affection of a good  
 sonne from his hart. And l. 6. ep. 30. VVe  
 loued alwaies King VVilliam peculierlie amongst  
 the rest of that dignity. And lib 7. ep. 26. saith,  
 that his Queene Mathildis offered him  
 what soeuer we would haue of theirs he might  
 haue it without delay. And lib. 7. ep. 5. saith,  
 That the King of England although that in some  
 things he behaued himselfe not so religiouslie, not-  
 withstanding because he would not consent to en-  
 ter into league against the Sea Apostolicke with  
 some, that were enemies to the Crosse of Christ,  
 being requested therto but compelled by oath the  
 Priests to leaue wiues, the lay men to pay the  
 tenths which they detayned, is praysworthis  
 sufficientlie and more to be honored than other  
 Kings. This thus Pope that then liued.  
 Seuenthlie King William although he  
 deposed almost all the old English  
 nobilitie, yet he tooke not vpon him*

to depose anie one Bishop or Abbot but  
procured Pope Alexander to send down  
two Legats to do it. Eighthlie, King  
William preferred Lanfrank to the Arch-  
bishoprick of Canterburie as all know,  
whome the protestants confesse to haue  
bene a notorious Papist. Ninthlie, he  
glorieth in his death bed ( as Stow  
Chron. pag. 171. Baron An. 1084. and an  
other author then present write) that he  
had increased 9. Abbeies of Monks, and  
one of Nonnes, and that in his dayes 17.  
monasteries of Monks and six of Nonnes  
were builded: VVith such compasse, saith he,  
Normandie is fenced and all things which any  
noble men in Lands or Rents haue giuen to God  
or Saints for their spirituall health, I haue surte-  
ously graunted and confirmed their Charters. These  
studies I haue followed from my first yeares. This I  
leauue vnto mine heires to be kept in all times. In this  
my children follow me continuallie, that here and  
for euer before God and men yow may be honored.  
Finallie as Stow p. 174. and the said Au-  
thors report, being to giue vp the ghost,  
with great deuotion he lift vp his eyes to Heauen,  
and holding abroad his hands said, I commend my  
soule vnto our blessed Ladie Marie Mother of  
God, that she by her holie prayer may reconcile  
me to her most deere sonne our Lord Iesus  
Christ. And with these wordes (saith  
Stow) he presentlie yelded vp the  
ghost

K. VVill.  
Conq.  
tooke not  
vpon him  
to depose  
Bishops  
or dispose  
of Bishop-  
ricks.

8

9

VVhat  
account K.  
VVill.  
made of  
Monaste-  
ries

Monaste-  
ries fence  
of Coun-  
tries.

10

K. VVil-  
liams last  
wordes  
praying to  
our ladies

ghost, And pag. 176. he addeth that he was buried at a Masse, and that the Preacher desired all to pray for the dead Prince. This was the ende of this victorious and vndoubted Catholick King.

Fox his  
conter of  
the Cath  
time vn-  
der K.  
William  
Conq.  
and since.

2. And so Catholick these times since the Conquest haue bene, as Fox Acts pag. 167. speaking after his maner saith, *Before the Conquest infection and corruption of religion was great, but in the times folowing it did abound in excessive measure.* Which he said onely because the histories of the times folowing are more exant & perfect, and so afforde more playne and more frequent testimonie of the Catholick faith than those of the former times, though they as yow see afford sufficient. Bilson also of Obed. pag. 321. saith that the Pope inforced vpon the Normans the headship of the Church. Wherin he confesseth that the Normans admitted a cheefe pointe of Papistrie. In this kings tyme lyued that holy Queene of Scotland S. Margaret grandchild vnto king Edmund Ironside, whose holy life is written by Tungat an English man Bishop of S. Andrews in Scotland. Who was saith Bale Cent. 2. cap. 60. *oculatissimus testis Virtutum eius: a most certaine eye vvitnesse of her vertues.* And Fox Acts. pag. 185. calleth her *vertuom and deuout ladie.* And yet was she a manifest Papst. For

Saints in  
K. V Vil-  
liams  
time.

For being to die she called for Priests,  
and made her confession, and was anoi-  
led and howeled, as testifie the said Tur-  
got, Houed. An. 1093. Hunting. lib. 7. pag.  
373. and others. In her life tyme *She was*  
*a maintaner of pietie, iustice, peace, frequent in*  
*prayer, who punished her body with fasting and*  
*watching.* and of this holy Queene is his  
pretent Maiestie descended by both the  
Royal lines of England and Scotland.  
In this Kinges tyme also liued Beren-  
garius a French Deacon, who is the first  
that is named to haue denyed the real  
presence of Christs bodie and blood in  
the Eucharist, *as the holy Church teacheth*  
*saith malmsb. l. 3.* who liued about that  
time. The same denied some ancient he-  
reticks in S. Ignatius time as he testifieth  
epi: ad Smyrn. but nameth none. But they  
were then so fully put downe, as from  
thence to Berengarius (which is almost a  
thousand yeares) none is found to haue  
denied Christs real presence in the Sacra-  
ment, besides such as denyed that he had  
any real body at all. Berengarius denied  
also marriag to be lawfull and the baptis-  
me of Infants, as Durand then Bishop of  
Liege writeth in his epistle to Henrie  
then King of France tom. 3. *Biblio. Sanctior.*  
*in fine.* and Protestants confesse, name-  
ly. Oecolampadius l. 3. p. 710. Crispin l. of

Florent  
An. 1093.  
Malb. l. 4.

Holines  
of Q.  
Margaret.

Berengar.  
vvhho de-  
nied the  
real pre-  
sence de-  
nied also  
marriage  
and bap-  
tisme of  
Infants.  
Massou.  
Annal.  
franc. lib. 3.



the Church p. 289. But at last this Berengarius recanted all his heresies and died a good Catholick, as the said Malm. witnesseth. Against him wrote our great learned Prelat Lanfranc & many others.

### King William Rufus XXXIII.

Vertues of  
K. Rufus  
for a  
time.

His Rom.  
Religion

1

2

3. **T**HE 34. Christian King of England was William Rufus Anno 1088. and reigned 13. yeares. He (saith Stow Chron. pag. 179.) as long as Lanfranc liued seemed to abhorre all kinde of vice, so that he was accounted a mirror of Kings. Cooper Anno 1089. writeth that in martiall policie he was verie expert, and diligent in all matters he went about, stedfast and stable in his promise, and meruailous painfull and laborious. But at last vices ouerwhelmed his vertues. His Roman religion is manifest. First because as Malmsb. hath lib. 4. Paris An. 1087. He was brought vp by Lanfranc, and by his meanes chiefly, made King. Secondlie because Fox writeth lib. 4. pag. 184. Lincoln Minster in his time had a Romish dedication. And as Paris saith pag. 767. that being done the king called two Cardinalls who were present, who had receaued fulnes of power of our Lord the Pope for the disposition of Bishopricks, and of the same Church. The ordination was such, that the  
Bishop

Bishop being chosen & the Canons placed in their possession, from thence forth they should in orderlie discipline of life serue God and his blessed mother day and night. Thidlie because (as Stow hath Chron. pag. 160.) Rufus gaue to the Monkes of the Charitie the manner of Berdimonsey, and builded them a new house. And in his Charter yet extant he confirmeth his Fathers graunt to the Monasterie of Batel and saith he doth it for the soule of his said Father, and also of his mother matilau of godlie memorie, and for the soule of his most glorious predecessor King Edward, for my owne ialuation likewise and my Successors, and for the quiet rest of those that were slaine there in batel. VVhich how euident a signe of Papietrie it is hath bene shewed before. Fourthly Rufus being once very sick made his confession to S. Anselm. Malm. 1. Pont: p. 217. and nominated him Archb. of Canterb. whom the Protestants confesse to haue byn a notorious Papist. Fifthly Malm. 1. pont. p. 220. Florent. An. 1095. Fox lib. 4. p. 185. and others testify, that he sent two messengers to Pope Vrban to entreat him to send his Pal for him (Anselm) and with charge & paines prouided it. And that Gualter the Popes Legat delt so with the King, that Vrban (there being an other Antipope) was proclaimed lawfull Pope throughout all the realme. VVherfore though this

A plaine  
Papieticall  
Charter  
of K.  
Rufus.

king tooke vpon him to forbid Bishops  
 to account any for Pope, or to appeale to  
 the Pope without his licence (wherein  
 he was resisted by Saint Anselm as you  
 may see in Malmsb. 1. Pont. pag. 217. 219.)  
 it argueth not that he thought he might  
 do so lawfully any more, than that he  
 might be (as Fox termeth him pag. 1092.)  
*a piller and rainer rather of Church goods, or as*  
*Godwin in the life of S. Anselme termeth*  
*him the most Sacrilegious Simonist that euer*  
*reigned in England.* In so much as Hunting.  
 and Paris say An. 1100. when he dyed, he  
 had in his hands one Archbishoprick,  
 two Bishopricks, 12. Abbeies, &, as Stow  
 saith pag. 183. said he would haue all the  
 spirituall liuings in the whole Realme.  
 And Malmsb. lib. 4. addeth that he enco-  
 raged the Iewes to dispute with the  
 Christians, swearing that if they ouerca-  
 me he would be of their religion. Other  
 horrible Villanies of his, report Hunt.  
 Paris *l.cit.* and others more, which declare  
 that he little cared to break Gods or the  
 Churches lawes, but conuince no more  
 but that he was an ill Christian, and an ill  
 Catholick for life. In this Kings tyme  
 dyed S. Wulstan Bishop of Worcester,  
 whome Godwin calleth *Saint*, and con-  
 fesseth that men had a great esteeme of  
 him for his strenghtnes of life, and opinion of holines.

And

Saints in  
 K. Rufus  
 time.

And of other Authors of that tyme he is much commended, Marian, Florent. Chron. Malmsb. 1. Pont. And his life is to be seene in Surius Tom. 1. In this Kings time also S. Stephan Harding an Englishman founded the order of Cistercian or white Monks, as Bale Cent. 2. cap 63. Fox Acts pag. 185. Malmsb. lib. 4. Reg. pag. 127. and others write. Malmsb. termeth him *The cheefe Author of the whole fact, and especiall ornament of our dayes.* In this kings time died also the forsaide Saint Osmund Bishop of Salsburie, the Author of that manner of saying masse, Breuiarie, and administring Sacraments, which is called the vse of Sarum.

Cistercian  
order  
founded  
by an En-  
glish man.

### King Henrie I. XXXV.

4. **T**He 35. Christian king was Henrie 1. yongest sonne to William Conqueror, and borne in England, began his Reign An. 1100. and reigned 35. yeares. For his knowledg (saith Fox lib. 4. p. 191.) and science in the 7. liberall sciences he was Sirnamed Beuclerck. Cooper and Stow An. 1101. say he was a noble & valiant Prince. & mightie of body of comly visage, plesant, & sweete countenance, excellent in vrit & eloquence, & had good hap in battel. The like write Catholicks of him.

Valour  
and quali-  
ties of K.  
Henrie. 1.

His Rom.  
Religion.

I

2

3

4

5

6

As for his religion it is euident to be Roman Catholicke. Firſt becauſe his Archb. was S. Anſelm, to whoſe piety he aſcribed his conqueſt of Normandie: Ediner in vit. Anſelm. Secondly becauſe he built a Church at Dunſtable, and *by the authority of Eugenius 3. Pope* (ſaith Cambrd. in Brit. p. 350.) placed there *Canons regulers*. Paris p. 98 and V Valliſing p. 38. name foure Monasteries which he built. Thirdly becauſe (as Stow ſaith p. 204.) Atholph Prior of S. Oſwald was his Confellor. Fourthly he yeelded vp the Inueſtiture of Biſhops. Fox 194. Malmsb. 5. Reg p. 152. Florent. V Veſtmon. An. 1107. Houed. 1108. Fiſtly ſaith Paris p. 96. Houed. An. 1131. Malmsb. lib. hiſt. nouel. lib. 1. Pope Innocent the ſecond was moſt honorably entertained of him, and by his help was admitted through all France. Sixtie Fox p. 192. ſeteth downe this letter of his to Pope Paſcall. [ To the venerable Father Paſcall cheefe Biſhop Henry by the grace of God K. health. I greatly reioice with you at your promotion the See of the Roman Church requeſting that the freindſhip which was betwixt my Father & your Predeceſſors may alſo continew betwexne vs firme & ſure. ] And at the ſame time ſaith Fox pag. 193. he ſent another letter to the ſaid Pope crauing of him his pal for Gerard Archb.

of

of Yorke, the forme wherof here followeth. To his reuerend and beloned Father Pascall Vniuersall Pope, Henry by the grace of God king of England ] & endeth thus [ I pray our Lord long preferue your Apostleship. ] Ibid. Fox writeth that this kings Embatador said to the Pope [ that England of a long continuance had euer bent a prouince peculiet to the Church of Rome and paid duely vnto the same yearly tribute ] Finally in this kings time the Cistercian Monks entred into England. Fox *Acts* p. 185. Bale *Centur.* 2. c. 63. And in his last sicknes as the Archb. of Roan writeth to Pope Innocent in Malmsb. *hist. Nouel. l. 1. he confessed his sinnes was absolved, and receaued the body and blood of our Lord with great deuotion, & lastly at his own request was aneyled.* And the Kings Attorney in the arainment of F. Garnet calleth this Kings time *the very midnight of Popery.* In this Kings time say Florent. & Houed. *An. 1104.* was the Shrine of S. Cutbert opened by Raph Abbot, after Archb. of Canterb. & found incorrupt, in the presence of Prince Alexāder after K. of Scotland, & many more. In his time died S. Anselm before spokē of, & Thomas Archb. of York, who when the phisicians could him that he must ether vse the company of a woman or die, he made choise of

K Henrie  
1. Professeth the P.  
to be vniuersal. P.

Cistercian  
monks  
enter into  
England.

Manner  
of King  
Henries  
death.

S. Cutberts' body  
found  
incorrupt.

Saints.  
See Saint  
Anselmes  
miracles  
in malb. r.  
Pont.  
p 216, 229.

Archb.  
Thom.  
would ra  
ther die  
than vso  
the com-  
panie of a  
vwoman.

350

*The prudenціальl Ballance*

death. For which Godwin in his life accounteth him a martyr, though a little before he had said that Saint Oswald in debarring Priests from marriage had set forth the doctrine of Diuels.

*King Stephan XXXVI.*

Valour of  
King  
Stephen.

His Rom.  
Religion.

1

2

5. **T**He 36. Christian king of England was Stephan, grandchild by a daughter vnto the Conqueror. He was crowned An. 1135. and reigned 19. yeares. He vvas (saith Malmsb. lib. 1. Hist. Nouel.) Diligent and stout in war, of an immoderat mind, prompt to enterprise any hard thing, & to his enemies inexorable, affable to all men. Westmon. An. 154. A notable souldier and in courage excell-  
ling. The like hath Hunt. l. 8. Cooper Anno 1136. And Stow p. 206. saith he was a noble man and passing hardie, of passing comlie fauour and personage, in all princelie vertues he excelled, as in Martiall policie, affabilitie, gentlenes, and bountifull liberalitie towards all. His Roman religion is cleare. First because his brother Henry Bishop of Winchester was in his time Legat to the Pope. Hunting. l. 8. Malmsbur. hist. Nouell. Secondly, because Stow saith pag. 215. He fouded the Abbeis of Coxall in Essex, of Furnis  
in

in Lankashier, of Feuertham in kent, a Nonry at Carew, an other at Higham. Thirdly, because being to giue batel on Candlemas day, he heard Masse (saith Hunting. lib. 8.) and the candle which he offered, broke; and the Pix in which the body of Christ was put fell downe vpon the Altar. which were taken for abroadments of the losse of the batell. Fourthly, because in this Kings time began (saith Fox Acts pag. 201.) appellations from Councells to the Pope by Henrie Bishopp of Winchester brother to the King. In this Kings time Anno 1137. saith Bale Cent. 2. cap. 63. began in England the Monkes called Robertins of Robert their beginner. But Capgrau in the life of Robert saith these Monks were Cisterians. In this time (saith Bale ibidem) entred into England the Moncks called *Præmonstratenses*, Anno 1145. And Anno 1147. began the Gilbertin Monks and Nonnes, founded by S. Gilbert Lord of Sempringham. And this time Nicolas Breackspere an English Monke and Cardinall, afterward Pope, conuerted Norway, (sayth Bale l. cit.) *ad Papisimum, to Papisrie*. And so manifestly were the times vnder King Stephen Papisticall, as Bale cent. 2. c. 74. speaking of them saith *here we vnder-*

Fox pag. 201. Comb'd pag. 681. &c. 388.

3

4

Monks enter into England.

Cambrd. Brit p. 475. Neubrig. l. 1. c. 16. Capgrau in Gilberto.



Saints.

Miracles.

*vnderstand that there was great want of the pure doctrine of Christ Iesus. And cap. 73. saith it was a most corrupt age. In this Kings time died also Saint William Archbishop of York & Kinsman to King Stephan a man (saith Godwin in his life) very noble by birth but much more noble in vertue and good maners, many miracles writeth he) are said to be vvrought at his Tombe.*

## King Henrie II. XXXVII.

The vvor-  
thines of  
King  
Henrie. 2.

6. **I**N the yeare of our Lord 1155. King Henrie second, grandchild by the Empresse Maude to Henri, 1. succeded and reigned 33. yeares. *He was* (saith Fox Acts pag. 234. Eloquent, learned, manly and bould in chiuallrie. The like hath Cooper Anno. 1155. and Stow pag. 216. Cambd. pag. 247. hath much of his praise out of Catholick writers of that time. Vnder him (saith Fox Acts pag. 224.) the Dominion of England extended so far as hath not bene seene before VVhom Histories record to haue possessed vnder his rule, First Scotland, to whome VVilliam King of Scots with his Lords temporall and spirituall did homage both for them and their successors, the seale wherof remaineth in the Kings Tresurie, as also Ireland, England, Normandie, Guiens

*Gaiens, Aquitan vnto the mountains of Pirenei.*

He was offered also to be King of Ierusalem by the Patriarch and Maister of the Hospitall. Now let vs see what was the religion of this potent King, and of England when her Dominion was the largest that euer it was. First Fox Acts pag. 234.

His Rom.  
Religion.

1

telleth how this King heard Masse. Secondly Stow pag. 232. telleth how he built the Nonrie of Font Euerard, the Priorie of Stoneley, of S. Martin in Douer, and of Basing weck. To which Cambd. in Brit. pag. 488. addeth Newsted in Nottingham shier, and pag. 321. Circester in Glostershier.

2

Thirdly he brought Carthusians into England and built them a house at Withan, Godwin *in vit.* Hugonis Lincoln. Houed. saith this was An. 1186. Bale Cent. 2. cap. 63. saith it was 1180. And after Carthusians (saith he) came in

2  
Carthu-  
sian  
Monks  
come into  
England.

*Knights of Rhodes and of the Temple.* And Cambd. Brit. pag. 728. saith the Carmelits were brought in at this time. Fourthly, (saith Stow pag. 216.) he was directed cheefely by Thomas Becket in all things. Fifthly, (saith the same Stow pag. 218.) He obtained of Pope Adrian

4

4. both to have Dominion of the Irish people, and also to instruct them in the iudiments of faith. And the Pope in the letters of the grant calleth him

5

a Catho-

Bal. Cent.  
2 p. 120.

6

Baron.  
tom. 12.

a Catholick Prince. Sixtly, he & Lewis King of France going on foote, performing the office of lackeis and houlding the bridel of his horse on the right and left side, conducted Pope Alexāder with great pompe through the Cittie Taciac vnto the riuer of Loir, Robert Monten. Genebre. in Chron. Bale Cent. 2 c. 94. Neubrigen l. 2. c. 14. Thom. Cant. in Ep. ad Henr. 2. Sequently Houed. p. 502. setteth doun the letter of Gilbert Bishop of London to the Pope, in which the Bishop writeth that the K. neuer auerted his minde from the Pope, nor euer mentit, but would loue him as a Father, and reuerence the Church of Rome as his mother, and had assisted the Pope in all his necessities with all his hart and strength. And pag. 550. relateth a letter of Cardinals who writ of the King, how obedient he shewed him selfe to the Church, of which said they *in this our short relation it is not needfull to relate.* Eightly, Fox. pag. 227. Cooper An. 1072. and others write, that he agreed with the Pope that he should not hinder appeales to Rome, and that neither the King nor his sonne should departe from Pope A'exander, so long as he should count him or his sonne for Catholicks. Bale Cent. 3. cap. 4. saith *He permitted Appeals to the Pope and willingly submitted him*

8

him selfe and his Kingdom to the Popes pleasure.  
 And English men came into greater subiection  
 of Antichrist than euer at any tyme before.  
 Ninthly he persecuted certain German  
 Hereticks, whome Bale Cent. 2. cap 95.  
 calleth Christians; and others whome  
 Bale cap. 97. calleth preachers of Gods word.  
 And Houed pag. 1573. reporteth that he  
 and the King of France purposed to'goe  
 in person against the Albigenfes, whome  
 Protestants commenly account brethrem  
 of their Church. Finally his death was  
 thus: *Cum eger effet.* saith Houed. pag. 654.)  
 VVhen he was sick vnto deathe he caused him self  
 to be caried into the Church before the Altar and  
 there he deuoutly receaued the communion of the  
 body & blood of our Lord confefing his sinnes, And  
 being absolved by the Bishop and Clergie he died.  
 And the times of this King were so mani-  
 festly Roman Catholick, as Fox Acts pag. 224. saith, *This age was all blinded and corrupted  
 with superstition.* And yet pag. 225. affordeth  
 it then the name of a Christian Realme that  
 had the word of God. And p. 227. noteth the  
 blind and lamentable superstition and ignorance of  
 these dayes. Bale Cent. 3. cap. 14. cryeth out  
 that sub Honorio 2. vnder Honorius 2. The life of  
 man was corrupted vpon earth by Antichristian  
 Traditions. In this Kings time liued the  
 holy Eremit S. Gudrig Vir (saith Cambd.  
 Brit. p. 668.) *antiqua & Christiana simplicitate*

9

10

See more  
 of this K.  
 Rom. re-  
 lig. in  
 Baron  
 tom. 12.

Sainta.

Miracles.

*totus deo deuotus*, A man of ancient & Chriſtianlie ſimpliſitie wholly deuoted to God. Whole holines is deſcribed by diuers, Capgrauē, Houed. Anno. 1169. V Veltmon. Anno. 1171. Neubrigen. lib. 2. c. 20. and 28. In his time alſo liued and died glorious S. Thomas of Canterb. of whoſe miracles Fox Acts pag. 225. ſaith he hath ſeene a booke to the number of 270. of curing all diſeaſes belonging to man or Woman, amongſt which he nameth one moſt ſubiect (as he thought by reaſon of the matter) to laughter. But who conſidereth, that all the membres of our body were alike created of God, & may as wel be reſtored by him again when they are loſt, and weigheth the teſtimony which Fox bringeth him ſelf of the miracle, may by this iudg of the certaintie of the reſt. The matter was thus. An inhabitant of Bedford hauing had by forme of the lawe (which then was) his eyes pluckt out, and his ſtones cut away, but vniuſtly, made prayer to S. Thomas for the reſtoring of them, which was done. That the man had bene thus maimed, the Burgeſſes and Cittizens of Bedford (ſaith Fox) did teſtifie with publick letters. And whither he was cured or no, was eaſy to know. All that Fox ſaith againſt this or the reſt of the miracles is, that there was no neceſſitie of a

of a miracle in a Christian Realm hauing  
the word of God. Forsooth he must tel  
God when there is necessitie, yea tie Gods  
hands to do nothing but for necessitie.  
Had not the Iewes the word of Cod  
when they had the daylie miracles of  
*Probatica piscina*? Doth not the vertue of  
miracles thine in the Church for euer as  
the notes of the English Bib'e imprinted  
*An. 1576. Iohan. 14.* do teach? But wel it is  
that Saint Thomas his miracles haue so  
many and so authentically testimonies, as  
he must needs condemne all humā authori-  
tie who denieth them to haue bene done.

King Richard Cœur de Lion.

XXXVIII.

7. **I**N the yeare 1189. succeeded K. Ri-  
chard Coeur de Lion, so surnamed of  
his corage, sonne to King Henrie 2. and  
reigned 10. yeares. He was saith Cambd.  
*de Brit. pag. 331. Animi excelsi & erecti &c.*  
*Of an high and vpright mind altogether borne*  
*for the Christian common welth, Englands*  
*glorie and terror of the Pagans. Cooper Anno.*  
*1189, big of stature, and had a mery counte-*  
*nance, in which appeared as wel a pleasant gent-*  
*lenes, as a noble and princely Maiestie, to his*  
*soldiers fauorable, bountifull, desirous of vvar.*  
Subdued

Valour of  
King  
Richard  
Cœur de  
Lion.

Polid.  
lib. 14.

His Rom.  
religion.

1

k. Richard  
crowned  
at masse.

2

3

Subdued the Kingdom of Ciprus, conquered the City of Acon, vanquished the Soldan in the holy Land, whither he went with an army of 30000. foote and 5000. horse. The Roman religion of this famous and magnanimous King is manifest. First because Houed. who then liued pag. 656. 657. Paris 205. and others tel the maner of his coronation was thus. The Archb. Bishops Abbots and Priests in Copes with the Crosse before and holy water and incensie brought him to the Church. Again he tooke his oath on the Gospel and many reliques of Saints. After coronation began the solemn Masse, and when they came to the offer-torie Bishops brought the king to offer, and in like sorte to take the Pax. And after Masse returned again with Procession, Secondly pag. 222. Paris telleth how he redeemed the reliques of Ierusalem » with 52. thousād Bisātes. Quatenus (saith » he) To the ende that Saints of God whose » bones he redeemed in earth might help » his soule by their intercessions in heauen. » And pag. 497. He obtained of the Soldan » that a certain Priest at the Kings stipend » might euery day celebrate masse of the » holy Crosse at our Sauours Sepulcher during the time of the truce. Thirdly retiring to England saith Westmon. Anno.

1194. he

1194. he visited S. Thomas of Canterb. S. Edmund, and S. Albons Shrines, and after went against his Rebels in Nottingham. Fourthly Houed. pag. 658. setteth downe a Charter of his where he grāteth Land to S. Cutbert, [For the soule of our Father and Ancestors, and of our Successors, and for our owne and our heires saluation, and for the confirmation and increase of our Kingdome.] Fifthly Houed. p. 677. hath a letter of his to Pope Clement 2. which beginneth thus: [To his most reuerend Lord and blessed Father by the grace of God cheefe Bishop of the holy Apostolick See, health and affection of true deuotion in our Lord. The facts of Princes haue better end whē they receaue assistance and fauour from the See Apostolick. [And pag. 706. When king Richard went to the holy Land, he left the care of the gouernment of his kingdome vnto the See Apostolick. And pag. 753. The same Houed. setteth downe a letter of Pope Celestin in which the Pope saith thus, [The Church of England hath alwaies kept the sincerity of her deuotion and ancient faith with the Roman Church] Finally a little before S. Richards death (saith Fox Actspag. 249.) Three Abbots of the Cistercian order came vnto him to whome he was confessed, and when he saw them somewhat stay

4

5

England  
alwaies  
denout to  
the  
Church  
of Rome:

9

A a

at



Saints.

Polid. l. 14.

at his absolution said these words, that he did willingly commit his soule to the fier of Purgatorie there to be tryed til the Iudgment in hope of Gods mercie. In this publick profession of Roman Catholick faith gaue this renowned King vp his soule to God. In this Kings time died Anno. 1189. the forsaide Saint Gilbert, who of his order erected 13. Monasteries in England. Then also lived Saint Hugh of Lincoln, of whome we shall speake hereafter.

## King Iohn. XXXIX.

polid. l. 15.

Qualities  
of K.  
Ihon.

8. **T**He 39. King was King Iohn, brother to King Richard, who began his Reign Anno. 1199. and reigned 17. yeares. Of this King some ignorant Protestants brag, as if he had bene a Protestant. Bale Cent. 1. cap. 75. because for a time he disobeyed the Pope, commendeth him of valor, liberalitie, & Christian pietie. But with shame inough For he lost all in manner that his Predecessors had in France, which was neere as much as England it selfe, and had almost lost England too. *Vvas*, as the Earle of Northampton saith of him in the arraignment of Garnet,

impious, as wel sans foy, as sans terre; and that he was as likly to haue departed with his soule as his Crowne, if necessitie had pressed him. Nether was he ill onely to him selfe, but to his people and Contrie, from whome being not content by him selfe to extort what he would, sent for many thousand Flemings to do the same, to whome he ment to giue Norfolk and Suffolk, Paris pag. 360. 367. And pag. 325. he nameth the Embassador whome King John sent to the Mahometan King of Africk to offer the subiection of him self and his Kingdom to him, and to accept the law of Mahomet, which Paris learnt of them, to whome one of the Embassadors could it. Neuer the lesse what Christian religion he had, is euident to haue bene Roman Catholick. First because he was chosen King cheefely by meanes of Archbishop Hubert, Paris pag. 264. who was a notorious Papist. Secondly because vpon his crownation he tooke his oath vpon the reliques of Saints, Paris pag. 263. and next day after his coronation went on Pilgrimage to S. Albans, pag. 264. at Lincoln offered a chalice of gould. pag. 273, holpt to carry on his shoulders the body of S. Hugh pa. 274. Houed. pag. 812. Thirdly he heard Masse (saith Stow pag. 246.) and fell downe before the

His Remi  
Religion.

1  
Stow.  
pag. 244.

2

3

4

Abbots of Cisterce desiring to be admitted of them for a brother. Fourthly he founded a goodly monastery at Beulieu, & erected a Nonry at Godslow to pray (saith Camb. Brit. p. 329) for his Fathers soule, for that perswasion had then possessed the minds of all men. And in his Charter to Batel Abbey commandeth all his Iustices to defend the Possessions of that monastery *sicut* (saith he) *nostra propria: as our owne*. And Regist. Buriense saith, he gaue a great Saphir, and a Ruby to S. Edmunds Shrine. Fifthly when Grecians came to dispute against his faith he would not hear them, Bale Cent. 3. cap. 37. ex Paris. Sixtly Fox Acts. pag. 253. writeth that King Iohn submitted himselfe to the Court of Rome, and as Bale saith Cent. 3. cap. 75. Acknowledged the Pope to be head of all Christians. And though he disobeyed for a time the Pope, yet that he did not for a difference in religion, but because the Pope would make an Archb. of Canterb. whome the King misliked. And as

5

6

For what  
cause K.  
Ihon diso-  
beyed the  
Pope  
for a  
time.

7

Cooper saith Anno 1201. did this not vpon iudgment to set vp true religion (saith he) but vpon conetonsnes and of a forward mind. Finally, vpon his death bed (saith Fox Acts pag. 256. he much repented his former life, and had (saith Stow pag. 262.) a Confessor at his death, and receaued the Sacrament at the hands of the Abbot of Crocston, and died with these

these words: *Deo & sancto V Volstano animam  
meam commendo*: I commend my soul to God and  
S. V Volstan, Paris pag. 389. Of the manner  
of his death Fox Acts. pag. 256. writeth  
thus: *Some write, that he died of sorrow as Polidor,*  
*some of surfering, as Redinger; some of a bloodie*  
*flux, as Houed. some of a burning ague. some of a*  
*colde sweate, some of eating apples, some of ea-*  
*ting peares, some plummes, &c. yet (saith he)*  
*most writers agree that he was poisoned by the*  
*Monke Symon of Swinsted.* But who those  
were, he writeth not, nor could name  
one besides a nameles Author of that  
Chronicle, which, because Caxton prin-  
ted it is cald, *Caxtons Chronicle.* And it is as  
Stow well saith pag. 494. *a fabulous booke.*  
And therefore Bale Cent. 3. cap. 75. refer-  
reth this to report, saing: *Vt serunt, as men*  
*report.* But who will not belecue rather  
Paris pag. 389. Westmon. Anno 1216. and  
others living in that same time, or sone  
after, who say, he died of surfit & sorrow,  
then a Chronicle accounted by Prote-  
stants themselves *a fabulous booke* or written  
by a nameles Author long after that time.  
In this Kings time, died that glorious  
Saint, Saint Hugh Bishop of Lincolne,  
and Carthusian Monke, whome God-  
win, in his life, calleth *Saint.* And saith,  
*By his integritie of life and conuersation, and*  
*the opinion of diuers Miracles wrought by him,*  
bath

VWestmon  
An. 1216.

K. Ithon  
dieth in  
profelion  
of the  
Cathol.  
saith.

Saints

hath purchaſed vnto him ſelfe the honor and reputation of a Saint. He addeth alſo, that S. Hugh. Grew very famous far and neere for his extraordinarie abſtinence and auſteritie of life. And that king Iohn and king William, king of Scotts, for great reuerence they bare to his holines, helped to carry his Corps from the gate of the Cittie, vntill it came, to the Church dore.

## King Henrie the III.

### XL.

9. **I**N the year 1216. ſucceeded, king Henrie 3. ſonne to king Iohn, and reigned 56. yeares, dyed Anno. 1273. He was (ſaith Cooper Anno. 1218.) of nature gentle, of minde ſage, and wiſe. And ſo pious, as Leolin Prince of Wales, (ſaith Fox Acts pag. 280.) proteſted, that he feared more his almes, than his uiſſance. And Weſtmon. Anno 1272. ſpeaking of this king, ſaith. Of how great innocencie of how great patience, and of how great deuotion he was in obeying his Sauour, our Lord knoweth, and they which faithfully adhered to him, and of how great merit he was with God the miracles after his death teſtifie. The Roman religion of this vertuous king is manifeſt. Firſt, be-  
 cauſe

Wiſdom  
 and pietie  
 of King  
 Henrie. 3.

His Rom.  
 Religion.

cause, as Fox saith in his *Acts* pag. 257. He was crowned by Swall, the Popes Legat; and Stow addeth, pag. 263. Being crowned, the gouernment of the King and his Kingdome was committed to the Legat, to the Bishop of VVinchester, &c. Secondly, because Continuator of Paris, who then liued, saith pag. 1349. and Walsingham in Edward. 1. pag. 19. Euery day he was accustomed to heare three songe Masses, and desirous to heare moe serued daylie Priests celebrating priuatly, and when the Priest did eleuat our Lords bodie he vsed to hould the Priests arme, and to kisse it. And when that Lewis king of France said vnto him, that he should oftner heare sermons, he answered, I had rather see my freind often than heare an other speake of him, though neuer so wel. Thirdly, his Confessor was a Dominican Frier named Iohn Dorlington, Bale Cent. 4. cap. 56. and Walsing. in Edward. 1. pag. 7. His Queene also after his death became a Nonne, Walsing. pag. 14. Fourthly, in this Kings time came into England diuers orders of Friers, as the Dominicans, to whome, saith Stow pag. 268. the King assigned a house in Oxford; The Gray Friers, Cooper, Anno 1222. The Croochet Friers, Anno. 1244. Bale Centur. 4. cap. 3. The Austins Friers, Anno 1252. Centur. 4. capit. 17. to whome

A a 4 cap.

2

K. Hentie  
3 daily.  
heard 3.  
sung  
Masses.

Deuotion  
of King  
Hen. 3.  
Bal. Cent.  
4 cap. 46.

3

A. Queene  
a Nonne

4

Diuers  
kinds of  
Friers  
enter into  
England.

cap. 46. he addeth the Paulins, the Friers of Armenia, the Friers *de penitentia*, the Friers *de Viridi Valle*, and the Bonhomes. Which last order Rodulphus l. 2. *de Sancto Francisco*, saith, was iustitured by Richard Earle of Cornwall, and brother to King Henrie. Fifthly, when the Pope sent a Legat into England, saith Paris pag. 589. *the King met the Legat most dutifullly at the Sea coast, and bowing his head to his knees conducted him most respectiuelly to the inermost parts of his Kingdome, when he departed brought him with great honor to the Sea.* Stow Chron. Anno 1241.

6

Sixtly, because (as is to be scene in Fox A.D. 287. & others) He wrote to the Pope thus: *Sanctissimo in Christo Patri &c.* [To his most holy Father & Lord in Christ Innocent, by the grace of God cheefe Bishop health and kisses of his blessed feete.] And in the letter, [May it please your Fatherhood, we beseech yow that our lawes and liberties which yow may rightly repute none other but your owne, yow will receaue to your tuitiō to be cōserued whole & sound.] Vpon which words Fox maketh this note: *The K. in too much subiection to the Pope.* And in a letter in Paris pag. 839 The K. professeth to the Pope that [In all the time of our reign, we haue submitted our selues & our kingdom in all & through all things to the wil of your Father hood.]

And

K. Henrie  
g. calleth  
the P Lord  
in Christ  
& offereth  
to kisse  
his feet.

And pag. 863. he citeth letters of the Pope in which he professeth. [That amongst the rest of the Kings of the whole world, we embrace in the armes of our singuler loue our most deere sonne in Christ the renowned King of Englād, who as a Prince Catholick and deuout, hath alwaies studied to honor the Roman Church his mother with a filiall subiection and dutifull deuotion, because he would no way depart from her good pleasure, but rather what things he vnderstood to be gratfull and pleasing to her, he hath performed with a ready carefulnes.] And againe. pag. 887. alleadgeth other letters of the Pope to the King, wherein he saith: ] Towards your person, as to a sonne and speciall deuout of the Apostolick Sea, we carying a Fatherly affection of loue do willingly giue audience to your requests, as far as we may with God and do impart our benign fauor. To these letters I will add two other publick letters of the nobilitie and Commons, and of the Clergie at the same time, taken out of Fox p. 288. Paris pag. 901. and others. [To the reuerend Father in Christ Pope Innocent cheefe Bish. The nobles with the Commualty of the whole Realme of England sending greeting with kissing of his blessed feete. Our mother the church of Rome we loue with

Profession  
of the  
King.

The popes  
testimonie  
of K  
Henric. 9.

Profession  
of the no-  
bilitie and  
Commons  
of Englād  
of their  
subiection  
to the  
Pope.



with all our hartes as our duty is, and couet the increaſe of her honor with ſo much affection as we may, as to whome alwayes we ought to fly for refuge.

*Item.* Neyther is it to our ſaid mother vnknowne, how beneficiall and bounfull a giuer the Realme of England hath bene now a long time, for the more amplifying of her exaltation. *Again* Our king being a Catholick Prince, & wholly giuen to his deuotions and ſeruice of Chriſt, ſo as he reſpecteth not the health of his owne body, will feare and reuerence the See Apoſtolick, and as deuout ſonne of the Church of Rome, deſireth nothing more, than to aduance the ſtate and honor of the ſame.) And the ſaid Fox *pag.* 291. and Paris and Weſtmon. *An.* 1247. ſet downe an other letter of the Clergy and Communalty of Canterbury thus. (To the moſt holy Father in Chriſt Lord Innocent by Gods prouiſion cheefe Biſhop: The whole Communalty both of the Clergy and laity of the Prouince of Canterbury ſendeth deuout kiſſing of his bleſſed feete. Like as the Church of England, ſince it firſt receaued the Catholick faith, hath alwayes ſhewed it ſelfe faithfull and deuout in adhering to God & our holy Mother the Church of Rome ſtudying with al kind of ſeruice

to

England  
ever ſince  
her firſt  
Chriſtian  
nitie de-  
uout  
to the  
Church of  
Rome.

to please & serue the same, and thincketh neuer otherwise to do, but rather to continew and increafe as she hath begun : So now the same Church most humbly prostrat befor the feete of your holines, most earnestly intreat, &c. ) And the same persons writing to the Cardinals, call them *Bases fulciantes Ecclesiam Dei, Pillers vnderpropping the Church of God.* Moreouer the said Paris pag. 929. hath the letters of the Religious men to the same Pope in these words . ( To our most holy Father & deere Lord in Christ Innocent by the grace of God cheefe Pastor of the vniuersall Church, his deuout sonnes the Abbots and the Priors of this Prouince of Canterbury and Yorke health and kisses of your blessed feete. The whole Church is gouerned vnder one Father & Pastor, also the Church of England is a most speciall member of the Church of Rome. ) And pag. 930. The Nobles, Clergy, and Vniuersall People ( with as their duty is health reuerently to such a great Bishop . ) And *ibidem* : The king writeth againe thus. ( He knoweth who is ignorant of nothing , that we alwayes placed our mother the Roman Church in the bowels of our sincere affection as her whome we would loue, and vnto whome in imminent instats

Church of England prostrate at the Popes feet.

professio of the religions of England touching their subiection to the Pope.

K. Henric. 3. vould recur to the P in necessitie.

of

of neceſſitie, as a ſonne vnto his mother, whome ſhe ought to foſter and noriſh from her dugges of milk, we would recur.

Thus the King, Clergie, Religious, Nobles and Commons doe moſt plainly and publickly profeſſe their Catholick religiō, and ſubiection to the Pope, and his ſpiritual ſuperioritie ouer them, in ſo much as Godwin in the life of Sewal Archb. of York, ſaith: *This King ſubiected, and as it were proſtrated him ſelfe to the Pope.* And Bale Cent. 4. cap. 23. noteth that King Henrie the third did not reigne but bore the Image of the Beaſt. And cap. 6. ſpeaking of the time of this King, ſaith, *The healthful truth was vaniſhed out of this Land, men being led into perdition.* And cap. 34. Vnder King Henry 3. *ther was great decay of true faith in Chriſt euen vnto our tyme, in the merits of condignitie and congruall of the Papiſts, in Indulgences ſuffrages of Saints, vowes, maſſes, Purgatorie, Images, &c.* And therfor exhorteth all to trie the doctrine which flouriſhed from the year 1270. to the yeare 1520. So manifeſt a thing it is that this King and all his ſucceſſors and Realme ſince him to the later ende of King Henrie 8. were Roman Catholicks. And albeit this King and the common welch in his tyme repined ſome what at the Pope, yet that was not for any points of faith or religion, but onely (as yow may ſee in Paris the Kings

Chro-

Proteſt.  
confeſſe  
K. Henr.  
Cath.  
1520.

Proteſt.  
except  
againſt all  
vviſtings  
from K.  
Hen. 3. to  
Luthers  
time.

Chronicles of that time and others) because he bestowed English Benefices vpon Strangers. Which he being then driven out of Rome and from his own living by a wicked Emperor, was forced to doe. Finally this King died (as Continuat. Paris then living writeth pag. 1343.) Confessing his sinnes, beating his brest, absolved, houseled aneiled, & honoring the Crosse. In this Kings time lived the holy Archb. of Canterb S. Edmund, whose body long after his death was found incorrupt, Westmon. An. 1247. and others. Also Saint Richard Bishop of Chichester, *A man* (saith Westmon. An. 1253.) *Of eminent knowledge, and singular or rare sanctitie.* Godwin in his life saith, *All men greatly reuerenced him, not onely for his great learning, but much more for his diligence in preaching, his manifold vertues, and aboue all his integritie of life and conuersation. In regard of which and many miracles fathered, (saith he) vpon him, he was canonized.* In this Kings tyme also died that grear Clerck Robert Grostet Bish. of Lincoln, whome the Protest. wou'd make one of theirs, onely, because he misliked the Popes preferring of strangers to English Benefices. But that reason is too friuolous. Besides that Westmon. An. 1253. testifieth, that the same yeare he died he wrote thus to the Pope, *Salutem, &c.* Your wisdom know-  
eth

Westmon  
An. 1246.

7

Saints.

See Sax.  
tom 2.

Rob.  
Grosets  
profession  
of subie-  
ction to  
the Pope  
and at  
his death  
he caue  
all his  
books to  
the graie  
Friars.  
Godwin  
in vita  
eius, vvh  
you see  
his Rom.  
religion  
restitied  
by a Car-  
dinal of  
that time.

eth that I with a filiall affection deuout-  
ly and dutifully obey the Apostolicall  
commandements.] And your anciēt writ-  
ters are to far from accounting him no  
Catholicke, as they esteeme him a Saint,  
and relat his miracles, as yow may see in  
Paris and Westmon. Anno. 1250. Only  
Paris pag. 1174. saith, that he had good zeale  
but perchance not according to true knowledg.  
In this Kings time liued that great scoole  
Doctōr and Englishman Alexander de  
Hales.

### King Edward I. XLI.

Great  
praices of  
K. Ed-  
ward. 1.

Polid.  
lib. 17.

10 **I**N the yeare of our Lord 1274. suc-  
ceded Edward. 1. sonne to King  
Henry 3. and reigned 34. yeares. He was  
(saith VValsingham in his Ypodigmate  
pag. 98.) In armes strong, victorious war-  
lick, vvho gained all England from the hands  
of valiant Symon de Montfort, VVales he got  
from Leolin, Aquitan he wrested from the King  
of Frāce, Scotland, he often subdued. Camb. Brit.  
pag. 700. saith: He was a Prince far excell-  
ing in whose most valiant mind God chused a most vor-  
thie lodging, that he might match the heigt of  
royal maiesty, not only vvith fortitude & vvisedom  
but

but with bewtie also and comlynes of bodie, whome fortune in the prime flower of his age trained vp in many warrs and most difficult times of the Common welth, whilst that she disposed him for Brittish Empire. VVhich when he was established in, he so gouerned hauing overcome the VVelch men, and triumphed ouer the Scotts, that by good right he is esteemed another ornament of Brittanie. The like high praises giue him Cooper. Anno. 1274. Stow pag. 304. Bale Cent. 4. cap. 58. and others. As for the Roman religion of this renowned Prince, it is most cleare. First, because (as VValsingham saith, Histor. pag. 16.) His wife Queene Eleoner dying, with continuall prayers he did pray vnto our Sauour Iesus for her, for euer ordaining and procuring for her the celebrations of Masses in diuers places of his Kingdom. In euery place and Village where her Corps rested, the King commanded a Crosse to be erected in memorie of the Queene, that her soule might be prayed for of those that passed by. pag. 33. He Translated a stone to VVestminster, which the Kings of Scotland at the time of their coronation were wont to vse for a Throne, commanding that a Chair should be made therof for Priests to sit in when they solemnised Masse. Besides pag. 13. His daughter Marie was a Nonne. And

His Rom.  
Religion.

I

in

*in ypodigm. p. 88.* He commanded that the Crown of gould that was the king of Scots ſhould be offered to S. Thomas the Martyr. And *p. 71.* He built an Abbey of Cistercian Monkes. And as Fox ſaith *Acts pag. 339.* Went on Pilgrimage to our Ladie of Walsingham, to thanck God for his escape of a great danger. And of so great account were religious men in his time, as *Stow pag. 329.* reckneth 61. Abbots, and 8. Priors of the Parliament in his tyme. Secondly, because (as Walsingham hath *Hist. pag. 49.*) he writeth thus to the Pope, [To the most holy Father in Christ Boniface by the diuine prouidence cheefe Bishop of the holy Roman and Vniuersall Church, Edward by the grace of God king of England, Lord of Ireland, Duke of Aquitan, health and deuout kisses of your blessed feete. *Beneth.* Wee do humblie beseech your holines for as much as &c.] And *p. 55.* He & Fox 341. set downe a letter, wherein the Nobles and all the Barons assembled together in parliament write thus to the Pope [We reuerently and humbly beseech your holines, that yow would suffer our Lord king of England, who among other sheweth himself Catholick and deuout to the Roman Church, &c.] And Westmon. *Anno. 1302.* putteth the beginning of this letter thus.  
[To

This was  
sealed  
with 200.  
seals. y-  
podigm  
*pag. 89.*

[To the most holy Father in Christ L. Boniface by the diuine Prouidence cheefe Bishop of the vniuersall Church, his deuout sonnes Iohn Earle of VVarren, Thomas Earle of Lancaster, &c. Deuout kisses of your blessed feete.] Behould how both the king and nobles professe to kisse the Popes feete, & call him cheefe Bishop of the Vniuersall Church. In like manner Pope Boniface Writing, in VWestmon. Anno. 1301. to king Edward saith: *Scimus fili, &c. VVe know my sonne, and now a long time experienc the Mistres of things hath taught vs how towards the Roman mother Church which in her bowels of charitie hath caried yow representing a kingly deuotion, your reuerent regard is shewed, your zeale strengthned, and that in all promptitude yow obeying the true cōstitutions of the seat make your repose. finally, after the kings death his body lying, at VValtham Destinati sunt, &c. saith VValsing. Hist. pag. 67. There were apointed of euery great Monasterie neere bordering six Monks, Cannons, or other religious, which should watch about the body and continually solemnize the funerals. And the Cardinall Legat graunted Indulgence of one yeare to them, which did say our Lords prayer and the Angelicall salutation for the Kings soule. And so manifestly were the times of this king Roman Catholick, as*

The p<sup>ro</sup>-  
fession of  
subiection  
to the P.  
by the  
vwhole  
Parlamēt.



the Kings Attorney in the arrainment of  
 Garnet calleth them, *the verie midnight of  
 Poperie.* And Bale Cent. 4. cap. 46. cryeth  
 out: *Vnder King Edward the goulden face of  
 the primitiue Church was obscured, the cheefest  
 beutie of the Gospell changed. The house of Israel  
 was turned into rubbish, the Ministers of the  
 Churches degenerated into Dreggs and excre-  
 ments, the Friers bearing rule.* In this Kings  
 time liued that great schoole Doctor and  
 English man Richard Middleton, Bale  
 Cent. 4. cap. 77. and dyed that glorious  
 Saint, S. Thomas of Hereford, who in  
 life was admirable for vertue, and after  
 death wonderfull for the greatnes and  
 multitude of his miracles, which were  
 examined with such straightnes, and ap-  
 proued with so great authoritie, as who  
 will belecue any human testimonie,  
 can not but belecue them, as  
 is to be seene in our an-  
 cient Manuscript  
 yet extant.

saints.

Miracles.  
 See Suz.  
 tom. 5.

King

## King Edward. 2. XLII.

IN the yeare 1307. Edward 2. sonne to Edward 1. succeeded, and reigned 19. years. *He was* (saith Cooper Ann 1308. And Stow pag. 337. *faire of body but vntedfast of maners and disposed to lightnes.* His Roman religion is certain, both by what hath bene saide of his Father, and because Caius de Antiq. Cantab. pag. 80. and Stow pag. 337. say, *He sued to Pope Iohn 22. to renew the priuiledges of the Vniuersities, which he did.* Item. *He builded the Friers Church at Langley.* Stow pag. 332. Vowed in the battel of Sterling to build a house for the Carmelits in Oxford, which he performed. Stow pag. 334. sent for two Cardinals to make peace betwene him and the Scotts, pag. 336. Had a tenth of spirituall goods granted him by the Pope, pag. 339. Had a Carmelit for his Confessor Bale Cent. 4. cap. 96. And as he saith cap. 82. *In this Kings tyme came in the Friers De penitentia into England, to whome the King gaue the Synagogue of the Iewes.* Item the Friers of the order of Martyrs the Sarabita, the Paulins, and the Trinitaries. Bale Centur. 5. cap. 13. calleth these times the middle darknes of Roman superstition. In

Qualities  
of K Ed-  
ward. 2.  
Polid. l. 12.  
His Rom.  
Religion.

The Cath-  
religion  
hitherto  
in Englad  
without  
anie op-  
position.

this kings time liued that famous subtil doctor Iohannes Scorus. And hitherto haue we proued the Catholicke Roman religion through all our Christian Kings, not only cleare and manifest, but also without any opposition or contradiction sauing of a few who in Saint Odo his time doubted of the reall presence, but were soone conuerted. Hereafter in our Country the Catholicke religion hath found some opposition, (though small) by reason of VVicklife, (who arose in the next Kings time) and his fellowes.

## CHAP. XXVI.

That the Kings of England from Edvard 3. to Henry 8. vvere all Roman Catholick proued in particuler.

### *King. Edward. 3. XLIII.*

1. **T**He 43. Christian King of England was Edward 3. sonne to Edward 2. Began his reigne Anno. 1326. & reigned 51. yeares. *He was* (saith Walsingham Hist. Anno 1376.) *amongst all the Kings*

VVorthi-  
nes of K.  
Edvard 3.

of

of the world renowned, benign, gentle, and magni- Fol. l. 19.  
cent, coragious of hart. humble, milde and very  
deuout to God. This man (saith Cooper Anno  
1327. And Stow p. 438.) Besids all other gifts  
of nature was indued with passing comly beuty &  
fauor, of vvit prouider, circumspect & gentil, doing  
nothing without great wisdom & consideratiō. Of  
excellent modesty & temperance, and aduanced  
such persons to high dignity as did most passe others  
in integrity & innocency of life, in feats of Armes  
verie expert. Of his liberality & clemencie he  
shewed very many great examples. Breesly in  
all Princely vertue he was so excellent, that few  
noble men before his time can be compared to him.  
The like praise to him giue Fox *Acts* pag.  
374. Bale Cent. 6. cap. 57. & others. He His victo-  
ries.  
wonne the great battell at Cressie where  
he vanquished the King of France with  
two other Kings, tooke Calis, and at  
the same time ouercame the King of  
Scotts, and tooke him prisoner. And his  
sonne Edward surnamed the black Prin-  
ce with a very small army got the bat-  
tell of Poitiers Wherin he tooke the  
French king, and after that entred into  
Spaine ouercame the king and draue  
him out of the Contrie. So that this  
king by him selfe and his company tooke  
two kings, slewe one, and vanquished  
three others.

Of all our English kings to Henrie

8. Fox of moſt all challengeth this King, and ſaith pag. 428. *That aboue all other Kings to Henrie 8. he was the greateſt bridler of the Popes vſurped power. During all his time Iohn VVicleſ was maintained with fauor and ayde ſufficient.* Indeed King Edward 3. Anno 1374. made a lawe to forbid all procurement of Engliſh Benefices from the Pope: But the cauſe therof was, not that the King thought amiſſe of the Popes Authority, but becauſe he thought that the execution thereof in this point was incommodious, and inconuenient to his Realme. For other wiſe none of all our Kings haue auouched the Popes ſupremacie, ( in which Proteſtants account the eſſence of a Pa-piſt to conſiſt ) ſo cleare as he. For in his letters to the Pope extant in Walſingham Anno 1336, and others he writeth thus, ( Therefore let not the enuious or ſiniſter interpretation of detractors made of your ſonne finde place in the bowels of your mercie and ſanctitie who will after the ancient cuſtome of our predeceſſours, perſiſt in yours and the See Apoſtolickes fauour vntouched. But if any ſuch ſuggeſtion made againſt your ſonne ſhall fortune to come vnto your holines eares, Let not credit be giuen of your holy deuotion by  
your

Otterbor-  
ne in Ed-  
ward: 3.

your holines therunto, before your sonne be heard, who trusteth and euer intendeth to speak the truth, and to iustifie euery one of his causes before your holines iudgement, whose authority is aboue all earthly creatures which to deny is to approue an heresy.) Behould the King confessing first that it was hereditarie to him from his Ancestors to abide firmly in fauour of the See Apostolicke. Secondly, that he purposed euer to do soe. Thirdly that it was heresie to denie the Popes iudgement, *presidere omni humana creatura: To beare rule ouer all human Creatures.* Oh when would this famous King haue thought that any of his Posteritie should make that treason, which him selfe professeth all his Ancestors to haue held, and accounteth it heresie to denie. And Pope Benedict in his answer of this letter in VValfingham pag. 124. saith thus. [Your Progenitors Kings of England, haue excelled in greatnes of faith and deuotion towards God, and the holy Roman Church, as her peculier foster-children and deuoted sonnes, and haue preserved the splendor of their progeny from any darke some cloud. Betwene the state of your Kingdome

King Ed.  
ward. 3.  
accounteth it  
heresie  
to denie  
the Popes  
supremacie.

The same  
saith Pope  
Greg. 11.  
in VWal-  
sing. p. 104.  
Kings of  
England  
especiall  
children  
of the  
Rom.  
Church.

and also of the Kingdome of France we greatly desire to make a happy successe of peace and concord. And against you my sonne I cannot shut vp the bowels of my Fatherly affection. ) To which the King returned this answer in Walsingham pag. 130. ( VVe haue reuerently and humbly accepted the letters of your Holines. Also with a cheerfull hart we do beseech your clemency, that if it please you, you will duely ponder our iustice and intentiō founded vpon the truth. And that we as occasion serued haue fauored the holy Roman Church in all fulnes of deuotion found loue and gracious fauor, as you may coniecture of a most deuout sonne. For God is the witnesse of our cōscience that we haue desired to exalt & defend the honors and liberties of the Church. ) And againe the king *Anno. 1343* writing to Pope Clement in VValsing pag. 150. saith thus, ( To his most holy Lord Clement by the diuine prouidence cheefe Bishop of the sacred Roman and vniuersall Church, Edward by the same grace of God King of France and England and Lord of Ireland<sup>e</sup> deuout kisses of your blessed feete &c. ) And then calleth him, (*successor of the Prince of the Apostles. Infra. VVe and ours do desire and ought to reuerence your most sacred person and*

K. Edvv. 3:  
Professeth  
to haue  
euer fa-  
uored the  
Pope.

Professeth  
the P. is  
Bishop of  
the vni-  
uersal  
Church.

and the holy Roman Church. And pag. 15. Clement answereth him thus. My dearly beloved sonne yow haue knowne how to exhibit your sincere deuotion to our Lord and to your Mother the holy Roman Church, as of famous memorie your Progenitors the Kings of England haue done whilst they liued.] And Fox himselfe Acts pag. 383. setteth downe a letter of the K. and nobles to Pope Clement Anno 1343. thus. [To the most holy Father in God Lord Clement by the grace of God of the holy Church of Rome and of the vniuersall Church cheefe and high Bishop his humble and deuout children the Princes Dukes Earles Barons Knights Citizens and Burgeses and all the communalty of England assembled at the Parliament houlden at VVestminster the 15. day of May deuout kising of his feete with all humble reuerence and humility. Most holy Father yow being so high and holy a Prelat and head of the holy Church by whome the holy Vniuersall Church and people of God ought to be as by the Son beames illightened &c.] Be hould the whole Parlament calling the Pope head and Bishop of the Vniuersall Church, and offering to kisse his feete with all humilitie and reuerence.

And

The  
vwhole  
Parlament  
calletth the  
Pope head  
of the  
vniuersal  
Church.



K. Ed vv. 3.  
plainly  
professeth  
the Popes  
suprema-  
cie.

And again Fox pag. 387. setteth downe  
an other letter of King Edwards to  
Pope Clement in this sort. [Most holy  
Father, we desire your holines, and in as  
much as lieth in vs, require the same,  
that yow that supplie the place of the  
sonne of God on earth, and haue the  
gouernment of all Christen men &c.]  
What could be more clearly spoken  
for the spirituall supremacie of the Pope?  
And this same Roman religion of his  
is euident by many other waies. For he  
founded (saith Stow pag. 439.) the new  
Abbey neere to the Tower of London,  
where he placed white Monks to the  
honor of God and our Ladie according to a vow  
by him made being on the Sea in great perill.  
And a Nonrie at Detford. Cambden.  
addeth pag. 333. a Frierie of Carmelits.  
He instituted also the order of the garter  
in honor of God and Saint Georg, and  
among other rules apointed, that  
when any of the Knights died the  
Kinge should make a thousand Masses  
to be saide for his soule, and others  
many hundreds according to their De-  
gree. He offered (saith Fox pag. 396.)  
after the blind (saith he) superstition of those  
dayes in the Church of VVestminster the VVest-  
ments wherein Saint Peter did celebrat Masse.  
His Confessor was Thomas Bradwardin,  
whome

whome Bale Centur. 5. cap. 87. accounteth a Papist. Finally as Walsingham. An. 1376. writeth he dyed thus. The King when he could not speake, with verie great reuerence taking the Crosse did kisse it most deuoutly, sometimes stretching forth his hand in signe of crauing pardon, and other times also letting fall from his eyes plenty of teares, and kissing most often the feete of the Crucifix. And after his death Pope Greg. 11. lit. in Walsingham Anno 1378. calleth him, *Catholicum Principem & Pugilem fidei. A Catholick Prince and Champion of the faith.*

The Catholick end of K Edwards. 3.

And so euidently was this King and the Realm in his time Roman Catholick, as Fox Acts pag. 377. vpon a letter of the King to the Nobles of France maketh this note: Note the ignorance of the time. And pag. 396. The blinde superstition of those daies. And pag. 424. This is out of all doubt that at vwhat time all the world was in most vilde and desperat estate, and that the lamentable ignorance of Gods truth had ouershadowed all the earth, VVicklef slept forth &c. Behould here manifest that before Wicklef there was not one Protestant in the whole world. And how ill a Protestant he was shall hereafter appeare. And pag. 425. In this so horrible darknes of ignorance (saith Fox) at what time there seemed in a manner to be no one so little a sparke of pure doctrine

Protestant confessed K Edwards time to haue bene Cathol.

All the world ignorant of Protestantie.

In a ma-  
ner no  
one little  
spark of  
Protestan-  
cie.  
VViclef  
first raised  
forsooth  
the vworld

doctrine left, VViclef sprong vp, through whome the Lord would first raise vp again the world which was drowned in the depth of human traditions. In like sort Bale Cent. 5. cap. 85. saith, This age was shadowed vvith the darknes of great ignorance, and blinded vvith more than Diabolicall fooleries. And Cent. 6. cap. 1. the midnight of errors and a dim vvorld. And cap. 8. In these times darknes of great ignorance possessed the vvorld. cap. 23. The common blindnes of the time vvvas in aduancing the Idolatrie of the Popish Masse. As for the discontentment which some time this king had vvith the Pope, that vvvas not for any matter of religion, but because (as Cooper saith Anno. 1343.) The Pope gaue diuers Bishopricks and Benefices in England, which the king thought not expedient for his temporall estate. And as for the fauour which VViclef found in his time, that proceeded rather from the Duke of Lancaster who gouerned all in the olde age of the King, and for a time vvheld VViclef, not vpon any liking of his heresie, but to spite therby some of the Bishops whome he hated, as Stow Anno. 1376. (vvith whome Fox agreeth p. 393.) testifieth in these words, The Duke of Lancaster labring as vvell to ouerthrow the liberties of the Church, as of the Cittie (of Lōdon) called vnto him VViclef, &c. And vvhen these contentions betwene the Duke and others were

VVhy K.  
Edvv 3.  
some time  
discon-  
tentment  
vvith the  
Pope.

VVhy the  
D. of Lan-  
caster  
vvhile fa-  
uored  
VViclef.

were appealed. He commanded (saith Fox pag. 400. Edit. 1596. *VVickles to submit him self to his Ordinarie.* Which clearly ynough declareth the Roman religion of that Duke, which also other wise were euident by the honor wherwith he was receaued by the Cardinals and Bishops in the Popes Courte, Stow pag. 399. And by his Confessor *Iohn Kinningham* a Carmelit, who (saith Bale Cent. 6. cap. 4.) first impugned Wickles. And Cent. 7. cap. 26. saith that *Gualter Dille* (*than who none in Antichristi negotijs actiuior, more busie in the rules of Antichrists*) Confessor to the Duke perswaded him for the loue at least of Papistrie to make wār in Spaine, which then fauored an Anti-pope: to which purpose Pope Urban sent the Duke a standard and made his Confessor his Legat, and gaue him authoritie to preach the Crosse with many Indulgences for all them that would follow the Duke. At what time (writeth Bale out of *Purney* a wiclefist the liuing) *Inualuit tunc Antichristi furor pra ceteris temporibus. Antichristi furie preuailed more than in other times.* More ouer *Polidor lib. 19.* saith that two Hereticks were burnt in London in this Kings time, whome Bale Cent. 5. cap. 74. calleth *seruants of Christ*. In this Kings time liued the vertuous Ladie Mary Countesse of Saint Paule, a woman (saith

The Cath.  
religion  
of the D.  
of lanca-  
ster:

Saints.

(saith Stow pag. 437) of singuler example for life, who builded Pembroke hall in Cambridge, and S. Iohn of Bridlington, of whome we will speake in the next kings time. In this Kings time liued that witty schoolmā William Occham.

### King Richard. 2. XLIIII.

Qualities  
of K. Ri-  
chard. 2.

His Rom.  
Religion.

Y

IN the yeare 1377. succeeded King Richard 2. Nephew to Edward 3. by his sonne Edward the black Prince and reigned 22. yeares. *He passed* (saith Cooper An. 1377. and Stow pag. 439.) *all his predecessors in bountie and liberality.* His Roman religion is most manifest. First because he was crowned at a Masse where of Walsingham Anno 1377. setteth downe the beginning of the Introit, Gradual, Epistle, and Offertorie. Had a Franciscan Frier for his Confessor, Stow pag. 458. In the Commotion of Tiler went to Saint Edwards Shrine, prayed before the high Altar, offered and Confessed him selfe to an Anchor, Stow pag. 459. and gaue to the said Shrine a Ruby then esteemed worth a thousand Markes pag. 593. Made foure Kings  
of

of Ireland knights at Maile pag. 501. And made the Earle of Northumberland sweare to him vpon the host after Masse p. 520. But most of all is his religion certain by his owne letters to the Pope and by his lawes and Acts against the Wicklefists. Fox Acts p. 590. setteth downe his letters to Pope Boniface 9. thus. To the most holy Father in Christ and Lord, L. Boniface 9. by the grace of God high Pope of the most holy Roman and vniuersall Church, his humble and deuout, Richard by the grace of God king of England and France, and Lord of Ireland, greeting and kissing of his blessed feete. And pag. 511. he citeth an Act of Parlament then made to declare that Vrban was true and lawfull Pope; And pa. 556. saith, *King Richard procured letters Apostolicall from the Pope for the confirming of certain statuts of his.* And pag. 431. citeth a letter of Greg. 11. written in this kings time to the Vniuersitie of Oxford, wherein the Pope saith, that England doth not onely flourish in power and abundance of riches, but is much more glorious and shining in purenes of faith, accustomed alwaies to bring forth men excellently learned in the knowledg of holy scriptures, grauitie of maners, men notable in deuotion, and defenders of the Catholick faith. The like commendations he

he giueth in an other letter to king Richard. Yea to testifie the Roman Catholick faith of this time, and to stop the mouth of some Ministers, who are not ashamed to say the Pope giueth leaue to sinne, It pleased God this present yeare 1608. to raise (in a maner) a knight of that time, and to make him speake. For digging to make a graue in Saint Faiths Church vnder Paules, they found the Coffin of Sir. Gerard Braybrook the cords wherof were fresh and the herbs of good sauor, and vppon his brest a Pardon granted vnto him of Pope Boniface of that time, intire and whole in these words. Boniface Bishop seruant of the seruants of God. To his beloued sonne Gerard Braybrook the yonger Knight and to his beloued daughter in Christ Elizabeth his wife, of the Diocese of Lincoln, health and Apostolicall blessing. It hath proceeded from the affection of your deuotion wherby yow reuerence vs and the Roman Church, that we admit to our fauorable hearing your petitions, those especially which concerne the halth of your soules. Hence it is that we inclining to your requests, do by the Tenor of these presents easely grant to your deuotion, that the Confessor whom ether of yow shall thinck good to chuse shall by authoritie Apostolick giue to yow a plenarie remission of all your sinnes of which yow shalbe in hart contrite and confessed, once onely at the point of your death: Yow persisting  
in the

in the sincerity of faith, in the vnyty of the holy Roman Church, and in obedience and deuotion to vs and our Successors the Bishoppes of Rome canonically elected. So notwithstanding that the said Confessor concerning those things, of which satisfaction shalbe imposed vpon ether, He inioine it to be done by you, if you return from perill of death, or by your Heires, if you then chance to passe from this world, that which you or they are bound to performe as is aforesaid. And least (which God forbid) in regard of such fauor, you be made more prone to committ sinne, VVe will that if by any such confidence you should fortune to transgresse, that the foresaid Indulgence shall not any thing profit you. Therfore let it altogether be vnlawfull for any man to infringe this our graunt and will, or with rash bouldnes contradict it. If truly any shall presume to attempt it, let him know he shall incurre the indignation of Almighty God and his most blessed Apostles Saint Peter and Paul. Given at Rome, at S. Peters, the 9. of Iune, in the second yeare of our Popedom.

Behould, gentle Keader, this ancient pardon, and consider by it: First, the high esteeme that our Catholick Ancestors made of the Popes pardons, in so much, that this worshipfull knight would send to Rome to procure a particuler one for him selfe and his wife. Againe how vntruly Ministers say, that Popes giue pardon and leaue to sinne, seeing this pardon



don could not auaille for any sinnes committed vpon hope of the pardon. But. especially I would haue thee consider Gods wonderfull disposition in the conseruing and reuealing of this Pardon at this time. What thinkest thou that this Knights graue should be neuer opened till this day? That the Pardon should be preserued from corruption so long lying in the earth? That that onely Coffin in which this Pardon was, should haue the cordes so long time sound & the flowers so long odoriferous, what thinck we this Pardon auailed to the soule of this Knight (for which purpose it onely was giuen) when it wrought such benefit to his dead corps.

Kings  
Richards  
lawes a-  
gainst  
wiclefists  
vvhom  
Protest.  
account  
their  
brethren.

But now to come to the Kings lawes and Acts against the Wiclefists Fox Acts pag. 441. saith, *The King adioined his assent to the setting downe of an Ordinance which was indeede the very first lawe which is to be found made against religion and the professors thereof. bearning the name of an Act made in the parliament Anno 5. Richard 2. ryherin (saith Fox) VViclefs doctrine is called heresie, and notorious errors and slanders, to ingender (saith the Act) discord and dissention betweene diuers estates of the realme. And order is taken for to arrest and imprison such till they amend. Ibid Fox citeth the letters patents of the King against Wick-*

Wicklef and some other there named,  
or any other noted by any other proba-  
ble suspicion of heresies Again pag. 460.  
King Richard writeth to the Shrieve of  
Northampton agunst the VVicklefists  
thus. [VVe willing therfor to withstand  
the Defenders and maintainers of such  
heresies, Do will and command as wel the  
fornamed as namely the forsaide Iohn  
VWoodward to be apprehended, straitly  
charging the same to be imprisoned by  
their bodies, or otherwise punished as  
shall seeme good to the Iustices.] And pag.  
504. he setteth downe the Kings Com-  
mission in these words. [VVe by our spe-  
ciall Letters Patents in the zeal: of our  
faith haue giuen authoritie and licence  
vnto the forsaide Archbishops, and all and  
euery of his Suffragans to arest all and  
euery one of them that will preach or  
maintain any such Conclusions repug-  
nant vnto the determination of our holy  
Mother the Church. And in other letters  
chargeth all not to hinder the Bishops of  
hereford in suppressing the Lolards.  
Yea pag. 406. Edit. 1596. Fox citeth a  
lawe made Anno 2. Richard 2. for bur-  
ning of VVicklefists Thus (saith Fox pag.  
505.) King Richard taking parte with the  
Pope and the Romish Prelats, waxed som  
what strait and hard to the poore Christians

of the contrary ſide of *Wickleſ*, and ſaith that though none were burnt vnder him, yet ſome were condemned, diuers abiured, and did pennance. And *pag. 513.* ſaith. *King Richard choſe to ſerue the humor of the Pope.* To this *Bale Cent. 6. cap. 1.* addeth, that *Wickleſ* was baniſht for ſome yeares. And *cap. 77.* that *Anno 1382.* *Wickleſ* was condemned by ten Biſhops, and ſourty four Diuines, and twenty Lawyers. And *cap. 82.* ſaith, that *King Richard* at the commandement of *Boniſace 9.* & *Cent. 7. cap. 11.* gathered a great Councell *Anno 1392* againſt the *Wickleſiſts*. And *Fox pag. 507.* and *Waiſſingham An. 1395.* & others write, that *King Richard* being in Ireland, left all as ſone as he heard increaſe of *Lollards*, and calling the cheefe of them vnto him threatned them greatly, if they followed *Lollards* any more, and making one of them ſweare therto, the *K.* ſwore to him, that if he broke his oath, he ſhould die a ſoule death. So earneſt was that *King* againſt thoſe, whome *Proteſtants* account now their brethren. And albeit he conſented to the Law made *Anno 1391.* againſt thoſe that procured or brought any excommunication of the *Pope* againſt any, yet that Law was not made to deny any point of the *Popes* authority, but becauſe (as *Polidor ſaith l. 20*) many were vexed  
dayly

*K. Richard*  
gathereth  
a Councell  
againſt  
*Wickleſ*.  
*Wickleſ*  
condem-  
ned by  
10 Biſ-  
hops 44  
diuines 20  
lawyers.

*K. Richard*  
leaueth  
all to ſup-  
preſſe *Wic-  
cleſiſts*.

dayly for causes which they thought could not be known at Rome easely, The King and Lords Temporal and Commons (for the Lords spirituall reclaimed as Fox witnesseth pag. 512.) thought it expedient that in this point the Pope should not vse his authoritie. Besides that when Pope Boniface 9. sent to haue these Lawes recalled, the King (saith VVal-singham in Ypodigmate, Anno 1391.) *Vt filius obediens*. As an obedient child, determined to fulfill the Popes demaundes, but the Knights of the Parliament would not abrogate the Statute against Prouisors, because they would not haue English Benefices at any time giuen to strangers. And the times of King Richard were so manifestly Roman Catholick, as the Kings Attorney in the arraignment of Garret calleth the the *miti*ht of Poperie. Bale Cent. 6. cap 96. saith that Almost all that Saints. were in those darck times did erre through ignorance of Gods lawe. In this kings time dyed Saint Iohn of Bridlington whose life is written in Capgrave who (saith Bale Centur. 6. c. 63. *Celesti Theologia asiduu* cultor adhaesit. And VWilliam Fleet an Austin Frier, who was canonized as Bale Cent. 6. c. 41. reporteth out of Sabellicus.

## Henrie 4. XLV.

VVorthi-  
nes of K.  
Henrie 4.

His Rom.  
Religion.]

**I**N the yeare 1399. succeded king Henrie 4. granchild to king Edward 3. by Iohn Duke of Lancaster, and dyed Anno 1413. hauing reigned 14. yeares. *He was* (saith Polidier lib. 21. of a great corage, & after the ende of ciuill warrs entertained all most gently. The same hath Cooper Anno 1399. and Stow Chron. pag. 424. His Roman Catholick religion is most notorious. For as Fox Acts pag. 523. and others write, he made the Statute *ex officio*. Where is appointed. That who so euer is conuicted of (Wicklefs) heresie before his Ordinarie or Commissioners, that then the Shriefes. Maiers and Bay liffs of the Cittie, Contrie, or Towne, shall take the persons after sentence is pronounced, & cause them openly to be burned in sight of the people. And pag. 517. Fox setteth down the Kings Decree in parliament, wherein he professeth to be zelous in religion, and reuerent louer of the Catholick faith, And minding to roote out all heresies out of his Kingdom, And ther commandeth one VVilliam 'Santrey a conuict heretick to be burnt, which perhaps is he whome Bale Cent. 6. cap. 75. saith was burnt in Smithfield An. 1401. In this tyme was burnt saith Bale Cent. 8. c. 5. that relaps William Swinderby a smith in London

for

for denying the reall presence, & a Tayler the same yeare 1410. for the same cause Fox pag. 481. nameth his brother Iohn Badby burnt then, who (as V Valsingham. ypodig. pag 174, who then liued, writeth) said that the Eucharist is not the body of Christ, but worse than a toade or a spider, And perhaps he is that V Viclefist of whome that graue Author Thomas V Valden who (was ther present) reporteth Tom. 2. c. 63. That standing befor the Archbishop & Bishops in presence of the Duke of yorke & many nobles, he said that a Spider was more to be worshipped thā the Eucharist, and sodainly from the top of the Church came a great spider & sought to enter into his mouth, & would scarce be kept out by any mans helpe. Moreouer Fox Acts 5. 8. saith that this King was the first of all English Kings, *that began the burning of Christs (V Viclef) Saints for standing against the Pope.* That K. Henrie burnt V Viclefs Saints is euident, But he was not the first which burnt such as stood against the Pope, as appeareth by what hath bene sayd of Edward 3. And finally he concludeth that this king was bent altogether to vphould the Popes Prelacie. And therfore in his Considerations, Considerat. 10. saith, *Protestants rather dyed than liued in the dayes of King Henrie 4.* And when the Lollards

Miracle  
for he not  
of the E.  
sacrament

K Henrie  
4. vvholic  
bent to  
the Pope.

What  
baite the  
Vvictists  
Proposed  
to K.  
Henrie. 4.  
to ouer-  
throwe re-  
ligion.  
The like  
offer ma-  
de Prote-  
stants  
vvhich  
syr Thom  
more  
confuted.

The rare  
vertues  
of K Hen-  
rie. 5.

or Wicklenits requested him (as saith Wallingham *An.* 1410.) either to alter, or mitigate the forsaide Statute, he answered them that he would rather inforce it. And when they propoling to him the same bait, as Protestants did to King Henrie 8. desired him to take away the Church liuings, because with them he might maintain 15. Earles, 1550. Knights, 6200. Squires, and 100. Hospitals, he detesting their malice commanded them to silence.

### King Henrie 5. XLVI.

**I**N the yeare 1413. succeded K. Henrie 5. sonne to King Henrie 4. and died *An.* 1422. hauing reigned 9. yeares. He was (saith Polidor *lib.* 22.) *the onely glorie of that time, then whome none borne ether for greatnes of courage or for vertue was more famous or excellent, whose loue euen yet remaineth amongst men.* The like commendations giue to him Wallingham, who then liued *Histor. pag.* 465. and *ypodigm. pag.* 178. Cambden *Brit. pag.* 442. calleth him *Optimum Principem.* Stow *pag.* 595. *Victorious and renowned King.* He wonne the great battel of Agincourt, and greatest part of France with Paris, and was apointed by the French King Regent of France, and heir after his death.

The

The Roman religion of this Victorious and vertuous Prince is notorious. First because (as Fox saith pag. 569.) he made a Statut An.2. That all and singuler such as were of Wiclefs learning, if they would not giue ouer should suffer death in two manner of kinds, That is, They should be first. hanged for treason against the king (against whome they rebelled) and then burned for heresie against God. Secondly, this king (saith Fox pag. 675. in all his life and all his doings was so seruiceable to the Pope and his Chaplins, that he was called the Prince of Priests. These were the Lollards who as Walsing. saith Hist. pag. 435. were wont to say. Now the Prince of the Priests is gone, now our enemy is departed. Thirdly he hanged and burnt Syr John Owldecastel called Lord Cobham, whome though Fox account a principall martyr of his, yet his brother Stow p. 581. calleth him the publick enemy. And he was so phantasticall at his death, as he talked of his own rising to life the third day pag. 582. He burnt also diuers other Wiclefists ex Bale Centur. 7. cap. 5. And Fox pag. 481. telleth that being yet Prince he was at the burning of the forsaide John Badly, and commanded her to be put to him when he would not recant. Fourthly, he built three Monasteries VValsingham. Hist. pag. 452. as Beethlem for Carthusians, Sion



5

Sion for Briggittings, and another for the Celestins. which two last orders came new into England in his time. Fifthly his ghosly Father and whom he most trusted and in whose armes he died (saith Bale Centur. 7. cap. 84.) was the great Clerk and gretest aduersaire of the Wicklefitts

6

Confessio  
of finnes  
befor vic-  
torie.

*Thomas VValden* Prouinciall of the white Friers. Sixtly being to giue the battle at Agincourt, the night before (saith Walsing Hist. pag. 438.) He and his soldiers spent the night in making their cōfessiōs, and prouiding for their soules. And in ypodigm. pag. 188. telleth how at harslew they had a solemne procession before the blessed Sacrament. Of this religion was that English King and English soldiers who won that glorious battell, who conquered France, and made England renoued. Finally This King as Stow saith Anno 1416. sent his Embassadors to the Council of Constance, where Wicklest and his doctrine were condemned, and there procured it to be ordained, that England (saith Stow) should obtain the name of a nation, and said one of the foure Nations that owe their deuotion to the Church of Rome which vntill that time men of other Nations for enuie had letted. Behould Christian Reader how the most victorious that England euer had, and Eng-  
land

7

England  
in her  
most tri-  
umphant  
time ac-  
counted  
it great  
honor to  
be este-  
emed a  
Nation  
that owed  
deuotion  
to the  
Church  
of Rome.

land in the molt triumphant time that euer she enioyed, stroue to be accounted a Nation that owed deuotion to the Church of Rome, and accounted that a principall honor. And at that time did God blesse our Nation with greatest victories. with happiest successe, with largest Empire that euer since or before she obtained. And these times were so evidently Roman Catholicke, as the Kings Attorny in the arraignment of F. Garnet calleth them *the verie midnight of Poperie*. And Fox in Considerat. 10. saith *Protestants rather died than liued vnder this King*. In this Kings time liued that great Clerk Saints. Thomas Walden, who (as Bale said Cent. 7. cap. 84.) conuerted the Duke of Lithuania with all his people to popisme and as he reporteth out of Diuers is canonized.

### King Henry. 6. XLVII.

**T**He 47. Christian King was King Henrie 6. only sonne to King Henry 5. began his reigne Anno 1422. and reigned 38. yeares.. He was (saith Cambd. in Brit. pag. 345. *The best and most pious Prince.* and pag. 257. *A most holy King a patern of Christian pietie and patience King Henry 7. so admired his vertues as he dealt with Pope Iulius*

The pietie  
of K.  
Henrie. 6.

to canonize him. Fox pag. 716. saith, I doubt not but King Henrie 6. was a good and quiet Prince Stow pag. 595. saith, he was of nature gentle and meeke suffered all iniuries patiently. pag. 614. alwaies naturally inclined vnto good pag. 705. after his death worshiped by the name of holy King Henrie, whose red hat of veluet (saith he) was thought to heale the head ach of such as put it on. In both states he was patient and veriuous, that he may be a pattern of most perfect vertue. He was plaine and vpriight onely given to prayer and reading of scripture and almes deedes. Of such meere of life as the Bishop that had bene his Confessor ten yeares auouched that he had not all that time committed any mortall crime. So continent as suspicion neuer touched him. Far from couetousnes so religiously affected that on principall holy dayes he would wore sackcloth next his skin He pardoned one who had thrust him into the side with a sword, and of his naturall inclination abhorred all vices as wel of body as of minde. Thus do Protestants commend this holy king. And his Roman religion is manifest. For Pope Eugenius sent to him a goulden rose as to a Catholick Prince, Stow pag. 635. And vnder him were diuers Wickliffits burnt An. 1415. 1430. 1431. 1428. And Bilshop Pecock made publickly to recant 1457. and had his bookes burnt before his face, ex Bale Centur. 7. cap. 75. Godwin in Bishops of Chichester, Fox *Ad Edit.* 1596.

Folid 2 24.  
saith ma-  
nie mira-  
cles were  
vrought  
ly his  
bodie.

His Rom.  
Religion.

1596. pag. 605. & sequen. setteth down the names of diuers VVicklefists, wherof some were burnt, some whipped, some made abiure their heresie vnder this king. And pag. 644. he setteth downe publick letters of the King dated An. 18. Regni where he auoucheth the burning of one VVhite a VVicklefist, & calleth him *TRAYTOR to God.*

### King Edward 4. XLVIII.

**T**He 48. Christian Prince was Edward 4. of the house of York, who began his reign 1460. and reigned 22. yeares. He was (saith Stow pag. 689) of noble courage and great wit. pag. 722. a goodly personage princely to behould, of hart coragious, politick in counsell, in aduersitie nothing abashed, in prosperitie rather ioyfull than proude, in peace iust and mercifull, in war sharpe and fierce. His Roman religion is manifest, For (Bale saith Centur. 8. cap. 34.) That his Confessor was Iohn Stanborn a Carmelit. *Qui totus iurauerat in Romani Pontificis auctoritatem: who wholly swore to the Popes authoritie.* And Fox *Actis Editione* 1596. pag. 659. putteth one Iohn Goose a VVicklefist burnt vnder him. And Ibid. noteth that since the time of King Richard 2. there is no reigne of any King to be

Valour of  
K. Ed.  
ward. 4.

His Rom.  
Religion.

to be assigned hitherto wherein ſome good man or other hath not ſuffered the paines of ſier for the religion of Ieſus (Wicklef) Beſides Stow pag. 690. ſaith that King Edward vvent crowned in VVeſtmenſter in the honor of God and S. Peter, and the next day in paules in the honor of God and S. Paule. And his daughter Brigit became a Nonue polidor lib. 24.

### *King Edward .5. XLVIII.*

**T**He 49. Chriſtian Prince was Edward 5. ſonne to Edward 4. a child of a 11. yeares old, who liued not many dayes after his Father. As for the religion which this child had, it may eaſely appeare by what hath bene ſaid of the Father.

### *King Richard .3. L.*

**I**N the yeare 1483, the 50. Chriſtian Prince was Richard 3. brother to Edward 4, who tooke the Crown & held it two yeares. The qualities of this K. are notorious in all Chronicles. And his religion is known both by what hath bene ſaid of his brother. And as Polidor l. 25. he began a Colledg in Yorke of an hundreth Priests.

K. Ri-  
chards  
religion.

*King*

King Henrie 7. LI.

IN the yeare 1485. succeeded King henry  
 7. of the house of Lankaster, and reigned  
 23. yeares. He was (saith Stow) a Prince of <sup>VVorthi-</sup>  
*meruailous wisdomme, police iustice temperance* <sup>nes of K.</sup>  
*and grauity.* Fox Acts. pag. 729. saith the <sup>Henrie. 7.</sup>  
 same. His Roman Catholicke religion is  
 euident. For Fox setteh downe diuers  
 Wickletists burnt or otherwise punished  
 vnder him, as pag. 731. four. wherof one  
 the K. caused to be brought before him,  
 but when he would not be perswaded,  
 was burnt. And pag. 774. he reckneth di-  
 uers others, & others abiured and burnt  
 in the cheek. Whereupon Considerat. 10.  
 he saith, *Protestants rather died than liued vnder*  
*King. Henry 7.* And p. 776. saith thus of K.  
 Henrie 7. *othervvise a prudent and temperat*  
*Prince permitted the rage of the Popes Clergie so*  
*much to haue their wills ouer the poore flock of*  
*Christ as they had.* Ibid. *The persecution began*  
*nowv in the Church to be lost and he attribut-*  
*teeth the death of the K. to the persecution*  
*(forsooth) of the Gospellers.* Mo-  
 reouer pag. 799. He reporteth out of G.  
 Lilly. how Henry 7. Anno 1506. send three  
 solemne Orators to Pope Iulius 2. to  
 yeald his obedience, *Ex more* (saith Lilly)  
 to the

His Rom.  
 Religion.

to the See of Rome. And Stow p. 811. writeth that Pope Iulius 2. ſent a cap of maintenance, and a ſword to King Henrie 7. as to a Defender of the Church. And Fox pag. 799. ſaith that Pope Alexander 6. and Pius 3. had before done the ſame. King Henrie 7. builded alſo three Monasteries of Franciſcans Pollidor in vit. In this kings time liued Iohn Alcock Biſhop of Elie, *A man* (ſaith Godwin in his life) of admirable temperance, for his life and behavior vnſpotted and from a child ſo earneſtly giuen to the ſtudie, not onely of learning, but of all vertue, and godlineſſe, as in thoſe dayes neuer any man bore a greater opinion and reputation of holines, He liued all his time moſt ſoberly and chaſtly ſubſeuering the temptations of the fleſh by faſting ſtudie and prayer and other ſuch good meanes.

Polie  
men.

### King Henrie 8. LII.

**K**ing Henrie 8. ſonne to king Henrie 7. began his Reign *AN.* 1509. From the which time to *AN.* 1530. he continewed an earneſt Roman Catholick. For (as Fox ſaith pag. 789.) From *Anno.* 1509. to 1527. diuers VVicketiſts were preſeſed, troubled & imprifoned. And pag. 836. He ſetteth downe a letter of king Henrie *Anno* 13. To all Maiors Sherifes, Bailiffs, and Conſtables, and other officers

For  
& hi

officers to assist the Bishop of Lincoln. for punishing Hereticks according to the lawes of holy Church. And Bale Cent. 8. cap. 62. saith, that two were burnt An. 1515. for the matter of the Sacrament. And cap. 75. that Barnes was made to recant Anno 1525. And likewise Bilney, Garret, and others An. 1527. Stow alio and others write how king Henrie Anno 1511. wrote to the French king to desist from molesting Pope Iulius 2. and in the next yeare sent an army of ten thousand men into France in the Popes defence. And An. 1513. Went himself in person with a royall army & conquered Torwin and Turney. And not content thus manfully to haue aduentured his person to defend the Pope with his sword, did in the yeare 1521. write also an excellent booke in his defence against Luther. The originall wherof I haue seene in the Popes Librarie with the Kings subscription therto in these bad verses, if I wel remember.

K. Henrie  
3. zeal in  
defence  
of the  
Pope.

*Hunc librum Henricus Leoni decimo mittit  
In signum fidei & pignus amicitia.*

*This booke to Leo tenth King Henrie the eighth  
doth send*

*In testimonie of his saith, and token of a  
freind.*

For which booke Pope Leo gaue to him  
& his successors for euer the glorious title

Dd of



ot Defender of the faith. And again in the  
 yeare 1527. When Pope Clement 7. was  
 taken priſoner, he gaue monthly 60. thou-  
 ſand angels, for the maintenance of an  
 army for the Popes deliuerie. And after  
 this made long time ſuit to the ſame Pope  
 that he would by his authoritie pronoun-  
 ce his mariage with Queene Catherin to  
 be none, and diuorce them, which he not  
 granting, King Henrie (as yow ſhall heare  
 in the next Booke) renounced the Popes  
 authoritie, and made him ſelf head of the  
 Church, and yet remained in all other  
 points a Roman Catholick. Whervpon  
 Bale Cent. 8. cap. 80. ſaith, that King Henrie  
 did admit the Doctrin of Antichriſt euen in the  
 matters of greateſt moment, and did retain the  
 contagious dreggs. By ſuch phraſes this wrech  
 vſeth to vnderſtand Papiſtrie. And Fox  
 pag. 1291. granteth, that *Obiſ and Maſſes ap-  
 peare in his will.* And as he ſaith pag. 1135.  
 made it high treason to deny the reall  
 preſence, and felonie to defend mariage  
 of Priests, breaking of vowes, or to  
 condemne Communion in one kinde,  
 priuat Maſſe, or auricular Cōfeſſion, with-  
 out all benefit of abiuration or Clergie.  
 VVhich Lawes were ſeuerely executed  
 by him. And at his death would gladly  
 haue bene reconciled to the Roman  
 Church, as Biſhop Gardiner (with  
 whome

K Henrie  
 8. neuer a  
 Proteſtant.

Sleidan  
 Engl. l. 13.  
 fol. 174.

Moſt ſeuer  
 of all  
 Engl.  
 Kings a-  
 gainſt He-  
 reticks.

whome he delt about that matter) protested openly in a sermon at Pauls Crosse. And to Catholick was the people of England in his time euen after his reuolt from the See Apostolick, as when the Vicar of Croidon a molt famous preacher of that time, tolde them in a sermon at Pauls, that as they had denyed the supremacie of the Pope, so in time they would fall to deny other points of the Catholick faith, euen the reall presence of Christ in the blessed Sacrament, The people at that word cryed out. *Neuer Neuer Neuer.* which yet now we finde too true.

Zeal of  
our grand  
fathers  
touching  
the real  
presence.

### *Queene Marie LIII.*

**A**fter K. Henrie the eight succeeded in the yeare 1546. King Edward the sixt his sonne, a child of nine yeares olde, which childe wanting the vse of perfect reason, and vntit to gouern himself, was the first Protestant Prince that euer was in England, and turned the Roman religion which his Father had left, (though maimed in one principall point) to open Protestancie. Not for the miracles or rare vertues of the Preachers therof, or their conuincing their aduersaries in disputation, as King

Dd 2 Ethel-

The ill  
end of the  
kriegers  
in of Pro-  
bancie.

Ethelbert changed his Paganisme into the Roman religion , as is before shewed, but because the Lord Protector and his complices thought it most surable to their humors , and most fit for their aspiring pretences . But how vnfortunat this exchange was , not onely to the soules of this King and principall Actors therin, but also to their liues and bodies , yow may reade in Stow , where yow shall see that the very same yeare 1548. that Proclamation was made for receauing in both Kindes, the Lord Admirall (a cheefe agent in the change of religion ) though brother to the Protector , and Vnkle to the King , was beheaded for a Traitor, And the next yeare 1549. VWhen Proclamation was made against Masse , sone after also was Proclamation made against the Protector him selfe , the principall author of the change, and he cast into the Tower. And in the yeare 1552. when the newe seruice booke of Common prayer begun in Pauls , the said Protector was beheaded , And the next yeare the King died , and the Duke of Northumberland (an other principall actor in the change of religion though against his own conscience , as he openly declared at his death ) was beheaded for treason, and Cranmer and Ridley and other fauorers

rers of that change were deprived of their  
 Dignities, and some after burnt. This was  
 the full end of the first settlers vp of  
 Protestancie. For maintenance wherof  
 albeit a new Queene was proclaimed,  
 Nobles sworne, and the strength of Eng-  
 land gathered, yet in short time almightie  
 God ouerthrew it again without any  
 bloodshed by one vertuous woman *Q.*  
 Marie, who all the time of her life liued  
 so chastly and religiously, that all her ene-  
 mies could not to this day fasten the least  
 suspicion of vice vpon her. And whome  
 euen Protestants write to haue *Bene of*  
*nature and disposition verie milde and pittifull.*  
 VVhich argueth that they wel deserued  
 the seueritie which shee shewed towards  
 them. And so earnest a Roman Catholick  
 shee was, as the Protestants write of her,  
 that there was, *Not these thousand yeares a*  
*more obedient daughter to the Church of Rome*  
*than she was.* VVherby yow may iudge of  
 the impudencie of Doctor Reinolds who  
 in his Confer. pag. 583. denieth, not onely  
 all the former Princes, but euen Queene  
 Marie euer to haue allowed the Popes  
 absolute spirituall supremacie, (or as he  
 speaketh) *the Popes Monarchie*, but onely to  
 haue granted him such a preheminance,  
 as the Duke of Venice hath in that state.  
 But with her in the yeare 1558. ended all

Protestan-  
 cie ouer-  
 throne  
 by a wo-  
 man vvi-  
 thout any  
 bloodshed.  
 Vertue of  
*Q. Marie.*  
 Author of  
 danger.  
 positions  
 12 cap. 14.  
 Her Rom.  
 Religion.  
 In the  
 arraigh-  
 ment of  
 F Garnat,  
 D Doue  
 lib. of Re-  
 cusancie  
 vvil haue  
 Bellarm.  
 to be a  
 Protest. 1  
 or at least  
 no per-  
 sect  
 Papist.

the glorie of Catholick Princes of England. Who (except King Henrie 8. for a few yeares, and King Edward 6.) had continewed from the yeare 598. till the forsaide yeare 1558. the space almost of a thousand yeares. And after rose a new kind of Protestancie, differing from that of King Edward the childes time. Not (as I said before) through any miracles or strange vertue of the Preachers therof, or their ouercomming their aduersaries in Disputation, but against the will of all the Bishops and a great parte of the Nobilitie, by the counsell of meere Lay men, and the authoritie of a woman, who was induced to make this change, not for zeale of religion (which shee little regarded) but to assure her state the more, because shee feared if she acknowledged the authoritie of the Church of Rome, her birth might be called in question. But of the cause, maner, and meanes of erecting Protestancie, we shall speake more in the second booke.

### *Epilogue.*

**H**'therto (gentle Reader) thou hast heard 53. Princes of England successuly, beleeuing and professing the Rom. Catho-

Catholick faith, besides 70. and more others, who reigned ouer certain partes of England, whiles it was deuided into diuers Kingdoms, whose names onely I will here set downe. Kings of Kent 13. *Ethelbert, Edbald, Ercombert, Egbert Lotharius, Edricus, VVinhred, Edbert, Edilbert, Alricus, Edilbert-pron, Cuthred, and Baldred.* Kings of the East Saxons 9. *Sebert, Sigbert, Sigher S. Sebba, Sighard, Senfred, Offa, Selred, Swithed.* Kings of Eastengland 13. to wit *Redwald, Carpwald, S. Sigebert, Egris. Anna, Ethelere, Ethelwald, Adu'ph, Eliwald, Beorna, Ethelred, Saint Ethelbright S. Edmund,* kings of middle England 17. Namely *Peda, Vulpher, Ethelred, Coenred, Ceolred, Ethelbald, Bernred, Offa, Egfert, Kenulph, Saint Kenelm, Ceolwulph, Bernulph, Ludecan, VVinhlof, Bertulph, Bardred.* Kings of the Northpart of England 18. *Edwin, Saint Oswald, Oswin, Oswi, Egfrid, Alfrid, Ostred, Kenred, Ostrie, Ceolwulph, Egbert, Ostwuld, Mollo, Alred, Ethelbert, Alfwald, Ostred, Athelred,* and some kings also of the South Saxons. Consider I pray thee now the number of these kings which is aboue 120, far aboue the smallest number of two Protestant Princes. Consider their sex and age, who almost all were men and of mature yeares, VVheras of the Protestant Princes, one was a childe, the other a womau. Consider their wisdom and

valour, in which they were inferior to no Princes in Christendome. Consider their vertue, which was so great, as there are more Kings of England Saints, than of all Christendome besides. Consider the end for which they first embraced the faith, which was nether to enioy their lust, nor to get any Church goods, nor to assure their temporall state, but to gaine heauen. Consider the Counsellors, whose aduise they followed herein, were not ignorant and laye men, but vertuous and learned Diuines. Consider the motiues which drew them to the Catholick religion, to witt, rare vertue, great learning, admirable miracles of their first preachers. Finally, consider how long they continued in their faith, to wit almost a thousand yeares, and how almost in euery Kings time here liued some notable men, who with rare vertue and miracles haue confirmed their faith.

Consider I say all this, and then iudge whither the Catholick religion of so many and so worthie Kings, or the Protestant faith of one Child and one woman, be more likely to be good and to come from God. Can we thinke that so many Princes of mature yeares and iudgment should be blinde, rather then one child & a woman, that these could see that in so  
few

few yeares which all they could not per-  
ceave in a thousand ? That these two  
should hit vpon Gods truth for temporall  
endes, rather thā they for spiritual? That  
that should be Christs faith wherto these  
two were moued by wordly ( if not vi-  
tious) motiues, thē that wherto they were  
moued by heavenly vertue and miracles?  
That that should be Gods truth which be-  
gan but the last day, rather thā that which  
hath continewed heere this thousand  
yeares? Finally that a Child and one wo-  
man are gone to heauen, & so many ver-  
tuous Princes with all their Archbishops  
Bishops Prelats Diuins and Clergy, with  
all their Queenes, Princes, Nobles Com-  
mons and Ancestors for these thousand  
yeares, not withstanding all their wisdom,  
learning, miracles, vertuous liues, and  
good deedes are gon to hell for want of  
true faith in Christ? were ( as the ancient  
Father Tertullian saith to certain Here-  
ticks of his time) so many millions chris-  
tened in vaine, beleueed in vaine, serued  
God in vaine, and are dead in their sin-  
nes. Perhaps some will say that the for-  
sayd Princes and our Ancestors beleueed  
so much of the Christian faith as is neces-  
sary to saluation. But then it evidently  
followeth that the Protestant faith is not  
the Christian faith. Because ( as I haue  
shewne



shewne before out of the confession of Protestants) those Princes knew not so much of Protestancy as that which Protestants account the *soule head and foundation* of their religion and without which they say all is lost, To wit, Iustificatiō by onely faith. Yea they are by Fox & others plainly denyed to haue known the Protestants faith, and affirmed to haue held diuers pointes quite opposit to Protestācy. How then could they be saued by any point of Protestancy who knew not so much as the foundation therof, and with other points of their beliefe ouerturned it? Wherefore others ashamed to condemne so many, so worthy, and so vertuous Christians to Hel, and yet not daring to afford them hope of saluation lest they should condemne their owne religion, answer, that they will not iudge their fathers, but leaue them to Gods iudgement. But these ether are ashamed to vtter what they thinke, or haue no firme faith at all. For if they firmly believed their Protestant faith to be Christs faith they must needs thinck that all that haue died without it are damned, for without true faith it is impossible to please God, or ( which is a spice of Atheisme and right Antichristianitie ) that there are more waies to heauen than by Christ and his faith,

faith, that there are many faiths,  
many baptisms, many Christs, many  
Gods. From which irreligious athe-  
isme God deliuer my deere country.  
And thus hauing sufficiently shewed  
how Saint Austin was our English Na-  
tions first preacher and what qualities  
he had fit for such a function and what  
kind of doctrine his was and how it hath  
continued in our countrie euer since, let  
vs now vew Luther and his doctrine &  
see whither they haue the like or rather  
quite opposit qualities & conditions, that  
after hauing weighed both, we  
may the berter iudge wher-  
of to make our  
choice.

*Finis Primi libri.*

# THE SECOND BOOKE OR SCALE,

VVHERIN

The qualities of Luther and of  
his Doctrine are set  
dovvne.

## THE FIRST CHAPTER.

*That Luther was the first Author  
of the Protestant Religion.*

VVhy  
Catholiks  
might be  
alleged  
against  
Luther.



1 **A**LBEIT I might iustly  
2 produce the testimonie  
3 of Catholick writers,  
who liued at the same  
time with Luther and  
some of them in the  
same Countrie also neare vnto him to  
proue that he was the first beginner of  
Protestancie, because they could not be  
ignorant of so notorious a matter, and  
being of that fidelitie as they cannot be  
dispro-

disproved in any other weightie matter,  
 & of that grauity as it can not be thought  
 that they would wittinglie make them  
 selues a scorn to the world by reporting  
 notorious vntiuthes, and finally being  
 Catholicks whole testimony (as we see  
 in England,) Protestants vse to account  
 most sure, Catholick writers I say being  
 thus qualified I might iustly produce  
 their testimony especially in so easie a  
 matter for them to know, and so easie to  
 be disproved if it were not true (For what  
 more easie than to name one liuing man  
 that was Protestant befor Luther if any  
 had bene) yet partely because I would  
 auoid all cauils, but especially because  
 Protestants them selues testifie ynough in  
 this matter, I will abstaine from Catho-  
 lick witnesses, leauing it to the iudicious  
 Reader to consider how euident our  
 cause is, which we will proue onely by  
 the testimony of our aduersaries. And  
 that Luther was the first Author of Pro-  
 testant Religion, I will proue. First, by  
 the Protestants confession of the inuisi-  
 bilitie or no appearance in the world of  
 their Church or religion before Luther.  
 Secondly, by their like Confession of the  
 newnes or late rising of their Church  
 and faith. Thirdly, by their Confession  
 also of the departure of their first Maisters  
 and

vwhy  
 their  
 testimo-  
 nies are  
 forborne.

Five kind  
 of Protes-  
 tants that Lu-  
 ther vvas  
 the begin-  
 ner of  
 Protestan-  
 tisme.

1

2

3

and Teachers from our Church. Fourthly I will proue it by reason. And Fifthly by their plaine affirming and graunting that Luther was indeed the beginner of their religion. To which protes I will adde in the next Chapters a disprove of such as some Protestants challenge to haue bene of their religion in Englād in former times.

That the  
Protestants  
Church  
was not  
visible  
befor  
Luther.  
Luther.

*Pras.*  
*cent. Epist.*  
*non Sab.*  
*Luther.*  
*Fox in his*  
*Calendar.*  
*Reinolds.*  
*Co. for pag.*  
*152. 155.*  
*Calvin.*  
The alte-  
ration of  
religion  
vvith the  
beginning  
of Charles  
5. tooke  
her ori-  
ginal.  
*Sleidan.*  
*prerat histor.*  
*VWhitaker.*  
*Parkins.*

2. Thouching the first kind of profe that the Protestants Congregatiō was not visible in the world before Luther, it may suffice that Luther himself *lib. de Capt. cap. de bapt.* complayneth that The Pope stirany (saith he) for many ages hath extinguished the faith. And *lib. de libert.* he crieth out thus. *Alas Christian life is vnknowne in all the world.* Erasmus a Cōfessor with Fox, and a man of good iudgment with Doct. Reinolds writeth that Luther taught many things which for many ages the Church knew not. Calvin *Prasat. Institut.* confesseth plainly, that his doctrine *diu incognita sepultaq; latuit*; Lay long time vnknowne and buried. Againe: In the ages past ther was no face of a true Church. For some ages all things were drowned in deep darknes. And *lib. 4. c. 1. §. 11.* For some ages the pure preaching of the word vanished. Doct. Whitaker *cont. Duraum pag. 274.* we as plainly know (saith he) the visible Church to haue perished as thou knowest a man to be dead: Perkins in his *Expolit: of the Creed p. 400.* Before the daies

of

of Luther for the space of many hundred yeares an  
Vniuersal Apostacie ouerspred the whole world.  
And in his Refor. Catholicke p. 312. Our  
Church (saith he) in Luthers time began to  
shew it selfe as hauing bene hid by an vniuersall  
Apostacy many hundred yeares together. Could  
one speake more plainly? And exposit. cit. p.  
370. he saith these many hundreds. which  
he meaneth were nine hundred yeares.  
D. Fulke in natis Apoc. 20. They (Prote-  
stants) were often driuen into mountaines and  
desert places of the Alpes, Apenin Hercinia silua  
and other corners of the world, or els dispersed &  
kept close in all regions of Europe. The suruier  
of the pretended discipline. c. 8. in this latter  
age (saith he) when after a long darknes, it plea-  
sed God to restore vnto vs the light of the Gospel. c.  
4. Priests of all sortes & likewise the people all of  
the together from the top to the toe were drowned  
in the pudles of Poperie. And I pray you who  
was then a Protestant.

The pro-  
testant  
Church  
hid for  
manie  
hundred  
yeares to-  
gether.

Fulke.

Suruier.

All priests  
and peo-  
ple drown-  
ed in  
Poperie  
from top  
to toe.

3. But how long was this ignorance, this  
darknes, this drowning of Priests & people  
in Poperie. Fox in his Acts edit. 1596.  
(which edition I cite in this booke) p. 767.  
saith. From 400. yeares heretofore and more the  
religion of Christ was wholie burned into Idola-  
trie. And p. 390. About the yeare 1370. all the  
world (saith he) was in desperat estate and igno-  
rāce of Gods truth ouershadowed the whole world  
& there seemed in a māner to be no one litle spark

Fox

of

Protestan-  
tisme hid-  
den to our  
Anceitors.

Bale.

of pure doctrine left. Again in his Protestatiō befor his Acts. About the yeare 1215. & 1080, Christian faith was extinguished, then the true visible Church began to shrink and keep in for fear. And further pag. 138 In the time of King Edgar (which was An. 954.) and of the ould Monkes, superstition began to creep into the Church for ignorance of free iustification by faith. And yet further speaking of our Christian Kings from our first Christianitie vnto the yeare 800. he writeth thus pag. 120. *How much are we (Protestants) bound to God for the sinceritie of his truth hidden so long to our Ancestors and opened now to vs. Ibid. They lacked our faith. Thus Fox confesseth that the Protestants truth was hidden and vnknowne here for one thousand yeares almost. Nay p. 138. he feareth no to write that. Shortly after the time of Christ and his Apostles the Doctrine of Christian Iustification (which pag. 770. he accounteth, the onely principall origin of our saluation, and pag. 767. the foundation of all Christianitie) began to be forgotten. In like manner Bale an other great Antiquarie Centur. 6. cap. 69. calleth the time of King Richard 2. a darkish age. And Centur. 5. cap 85. The age (saith he) of K. Edward 3. was couered with darknes of extreme ignorance. And in King Henrie 3. time as he writeth Centur. 4. cap. 6. Holesome truth perished from earth. And vnder K. Henrie 2.*

(as he writeth Cent. 3. c. 14.) *Mannes life was corrupted vpon earth with Antichristian traditions.* So that all this time ther was no roome for Protestants on earth. And yet further Cent. 1. pag. 69. *From the yeare 607. (saith he) puritie of heauenly doctrin vanished in the Church.* And p. 65. *After Greg. the first puritie of doctrine perished.* And Cent. 1. c. 74. *From Phocas (who liued An 602.) till the renewing (saith he) of the Gospel (by Luther) the doctrine of Christ was for that space amongst Idibes and in lurking holes.* Doeſt thou hear Reader in whom and wher this new Gospel was for almost 1000. yeares together? Napier also in his Treatise vpon the Reuelat. pag. 145. *Euen 1260. yeares (saith he) the Pope and his Clergie hath possessed the outward and visible Church of Christians reigning without any debatable contradiction.* Gods truth saith he p 191. 161. 156) *most certainly (note the word) abiding so long latent & invisible.* Behold this Proteſtāt cōfessing that their truth was inuisible for more than twelue hundred yeares. yea Fulke in his Answer to a Counterfeit Cathol. pag. 35. *will haue the Church to haue decayed immediately from the Apostles time.* And to conclude with Luthers testimonie as I began with it. He Galath 1. sol. 27. hath these words. *VVhen the light of the Gospel after so great darknes begā first to appear.* And Galath. 3. sol. 154 *Of this difference (taught by me) be-*

Protestan-  
cie for a  
thousand  
yeares  
only in  
Ideots and  
in holes.

Napier.

Fulke.

Luther.

Ec

twene



Luthers  
doctrin  
not kno-  
vne to  
the anti-  
ent Fa-  
thers.

*twene the lawv and the Gospel ther is nothing to be found in the books of the Mōkes Canonists Scholemen, no nor in the books of the ancient Fathers. And Galat. 5. sol. 271. This vvay cōmon in these our daies befor the light & truth of the Gospel was reueled.*

4. Thus you see it euident by the cōfession of Luther & diuers other Protestāts both domesticall and foraine that their Church, their faith & religiō was inuisible and vnknowne to the world before Luther. And this inuisibilitie of their Church before Luthers time do all Protestāts mantaine, who affirme the calling or sending of Luther Calvin & such like to preach, to haue bene extraordinarie or onely from God, because ether there was no protest church or ministrie, of which they could be sent ordinarily, or at least none such knowne to them. And hervpō may any mā of iudgmēt gather that indeed their Church & religiō was not at all befor Luther. For if it were not visible how came they to knowledg of it? Or if as Fox saith in his Protest. *it was not reported in Histories* how know they that it was? Can they tell what was in times past without relatiō of those who the liued, vnles they pretend some such reuelatiō as Moyse had to know the Creatiō of the world? Is it not a meere fictiō or imaginatiō, such as euery new start vp Heretick can auouch? Is it not a witles & wifull assertion.

sertiō to affirme that there hath bene euer  
such kind of people, & yet not to be able to  
name one mā of thē, one place wher they  
were, one wiens of their being? Doth  
Gods word force vs to such poore, mise-  
rable, yea incredible shifts? Or rather is it  
not wrongly vnderstood when we are  
compelled to inuent such shamefull shifts,  
or els to confesse that Gods truth and re-  
ligion was no wher in the world before  
Luther? Surely to vse euen Iuels words in  
the like matter, *Articulo 2. diuision. 8. It must  
needs be a strange Church that had nether beginning  
nor ending, no defender, no reprobuer, no mouth to  
utter or ear to hear it, nor pen to write, nor place to  
rest in.* And we may say to such as Tertul-  
lian said to ould Heretiks. *VVho are you?  
whence are you? whē came you? VVher lurked you  
so long?* The meetings of witches though  
they be brought together by the diuel yet  
be oftentimes seene. The meetings of Fai-  
ries though they be spirits some times are  
discried. And were there Protestāts these  
thousand yeares & yet more inuisible than  
ether witches or Fairies? were ther Cōgre-  
gations of them & yet nether seene, heard  
or imagined of by the world? Sureiy this  
kind of Church hath her being as Protest.  
haue their Iustification, that is merely by  
beleef or imaginatiō, not by reall existēce.  
But as Tertullian said of ould Heretiks so

Tertullian

Prote-  
stants for  
one thou-  
sand yea-  
res more  
inuisible  
them Fai-  
ries.

some now *VVill be eene without Scriptures that they may beleue against Scripture*. For what more without Scripture ether of God or man, than that there hath bene a Protestant Church for these thousand yeares and yet we neither saw any such, nor any that then liued hath could vs? And what more against Scripture than to beleue that Christ and his Church kept (especially for so long time) *in penetralibus* in corners and lurking holes, that his Church and Pastors are not a cittie built vpon a mountaine, a light set open vpon a candlestick that it may shine to all? Or how could any of them be saued if they professed it not seing confession is made to saluation. Rom. 10.

Math 4.  
& 24.

5. And this kind of argument must needs seeme forcible both to Protestants and Puritans because they both vse it against their adueriaries. For hereby the forsaide Surueyer, *cap. 5.* proueth that the Puritan disciplin was neuer before Caluin, because in all times afore there is no mention or record of it. And likewise the Puritans proue that Anabaptisme was not before our daies as you may see in Colloquio Francital. whose words because they make much to our present purpose I will here rehearse. *if you (say they to the Anabaptists) be the Church of God it vvill follovy that God vvias vvithout*

Nowe Puritans proue that there vvare no Anabaptists before this age.

without a people and a Church till the year 1522. in which Nicolas Storck and a little after Thomas Muncer laid the first foundation of your doctrine. And this they proue thus. For if you read all Histories from the beginning of the world you shall not finde a people which had a Confession of faith like to yours. But because say they neither God was from the beginning without a people and Church, nor the everlasting King Iesus Christ without a Kingdom & your Cōgregation began first An. 1522. it followeth that you can not be the true Church & people of God. Thus Puritās against the Anabaptists, & we object the same to them.

6. As for the second point of the newnes and late rising of Protestancie Luther Prefat. Epist. Galat. fol. 2. saith thus: In these dayes this healthfull knowledg of Christ is now revealed and raised vp againe. And the Apologie of the English Church in plaine termes acknowledgeth the newnes of their doctrine thus: It was easie for thes men (Papists) fortie yeares agoe to deuise thes and other greater crimes against vs when in midst of that darknes some beame of truth then vnknoyn & vheard of began first to rise. Loe he cōfelleth that 40. yeares agoe Protest. doct. was not heard of before but then began first to appear. But let vs hear him further. VVhen Martin Luber (saith he) & Hulderic Zuingliu most excellent men & sent of God to lighten the world began first to preach & the matter was yet new (note) & the

That the  
Protestants  
Church is  
new and  
late  
risen.  
Luther.  
Apologie  
alias luel.

Slid prafas  
Hiflor.  
faith the  
original  
of Prote-  
Rancio  
vvas in  
the begin-  
ning of  
Charles. 5.  
reigne.  
Reinolds.

Caluin.

Cooper.

Fox.

Proteftants  
doctrin  
but in the  
blade. An.  
1524.

euent vncertaine and ther could be no fuch heinow  
wicke dnes imagined which for the newnes (Note  
again) and strangenes of the matter vould not  
be eafily be beleued of the people againft vs. Be-  
hold it twife confelled that their doctrin  
was new and ftrange alfo 40. yeares agoe.  
And pag. 13. he biddeth vs to think of the  
beginning and proceedings of their religion. D.  
Reinolds alfo in his Confer. pag 152. wri-  
teth thus: It is more likelie that you (Papifts)  
who by long continuance of time haue had long  
occafion to fteale avvay truth fould corrupt the  
Fathers than vre vvho haue not had it. Loe Rey-  
nolds confelleth that Proteftants haue not  
long continewed. Caluin alfo 4. inftit c. 1.  
parag. 2. hath thefe words. Albeit a beaue defo-  
latiō vvich vre euery vvhere fee, doe crie that ther  
is nothing of the Church remaining. And c. 3. para.  
4. plainly auoucheth that ther were no  
Churches rightly fetled, and therfore they  
needed to be fent extraordinarily. Cooper  
in his Chronicle An. 1535. faith, that Luther  
vvrote that Gods light vvvas lately renewed. And  
finally Fox to omit others in his Acts p. 788.  
cōfelleth moft plainly that Luthers doctrin  
was new in the year 1524. For the (faith he)  
the doctrin of Luther firft beginning to fpring and  
being but in the blade, vvvas not yet knowne vvhi-  
ther to it tōded, nor to vvhat it vvould grow. And in  
like forte p. 791. he termeth alfo. Zuinglius  
doctrine new. To thefe I might add that  
the

the Patriarch of Constantin. to whome the Protest. sent their doctrine, condemned it and calleth, it altogether new doctrine. And vpon the newnes of their doct. it cometh that thes termes are most vsuall with Protest.

The doctrine of the Gospel vvas borne a new.

The Church restored, The Gospel restored. Christs

doctrine renewed, Gods word began to shine. The

renouatio of the Gospel. The rising of the new Hierusalem.

The birth of the Gospel. Second birth of Christ

Religion borne againe. And their first maisters

their first Bishops their Apostles or Euangelists,

Luther, Latimer, Ridly & the like. Hence what will follow euery one seeth, to wit,

that the Protest. Church or faith is not the

Church or faith of Christ, which begun

about 16. hundred years agoe; but a new

Church begun not yet one hundred since.

Or that Christs Church & faith was quite

dead & gone, and Luther raised it againe

to life. And what Church then I pray you

was that wherein he was Christened? was

it Pagan? were his Godfathers Heathens?

was he whē he was baptized made a Pay-

nim? whēce came this new Church raiser?

from what heauen fell he? from what sea

sprunge he? from what earth rose he?

7. Touching the third point to be proued

that the Protestants first and cheef tea-

chers were once Roman Catholicks and

went from our Church and religion it is

Calvin. 4.

instit. cap. 7.

24. Apol.

Aug. pag.

16. 194.

V Whitak.

cons. Dur.

pag. 19.

140. Bale

Cent. 8. cap.

60. 68. 100.

Cent. 1. cap.

74. Feild. of

the Church

lib. 2. cap.

39. Suruy

cap. 8.

That all

the first

Protestant

Preachers

had bene

before

Rom. Ca-

tholicks.

ſo manifeſt as nether is it nor can it be denied. For Luther 1. Gal fol. 37. ſaith thus of him ſelf: *I was as earneſt for the Popes laws as euer any was, I honored the Pope of meere conſcience. And fol 38. I did ſo highly eſteeme the Popes authoritie that to diſſent from him euen in the leaſt point I thought it a ſin worthe of euerlaſting deathe and wold my ſelf in defence of the Popes authoritie haue miniſtered fire and ſword. And fol. 188, VVe that are old haue bene trained vp in Popiſh error euen from our youth. Thus teſtified Luther for him ſelf and his German Proteſtants. Calvin 4. inſtit. cap. 2 parag. 4. for him ſelf and the French Proteſtants ſaith thus: VVe haue departed from their (Popiſh) Church. c. 6. para. 1. VVe haue left the See of Rome cap. 15 parag. 17. VVe confeſſe we were long time blind and incredulous, vnderſtood not the matters of baptiſme, now we accuſe our blindnes & hardnes of hart. The Apologer of England ſpeaking for him ſelf & the Engliſh Miniſters writeth thus pag. 188. VVe haue indeed gone from the Pope we haue ſhaken of the yoke of the Biſhop of Rome. Finally Fox Acts pag. 3. ſpeaking generally of Proteſtants ſaith: It is true that we are remoued from the Church of Rome. And D. Reinolds amongſt his Concluſions maketh this one. That the reformed Churches in England Scotland France Germanie and other Kingdoms and Common wealthes haue ſeuered them ſelues lawfully (ſaith he) from*

Calvin.

Iuel.

Fox.

Reinolds.

from the Church of Rome. And if this be so notorious and confessed of all the cheefe Maisters & Churches of Protestants that before Luthers reuolt they were all Roman Catholicks, vndoubted it ought to be of al other Protestants of meaner sorte, and consequently there was neuer a Protestant before him.

8. Fourthly I proue by reason that Luther was the first beginner of Protestancy. For as Iuell saith Arr. 1. diuif. 7 *Eckius, Pighius, Hosius, and others who liued in Luthers time haue cryed out a maine in their books and pulpits where was your religion before Luther began.* The like hath Fox *Acts* pag. 749. and all know to be true. And yet could neither Luther then, nor any since for him name one man woman or child then liuing who had bene a Protestat before Luther. And how soeuer it may be thought that before Luthers preaching Protestats kept secret, yet can it not be thought but when they knew him to preach securely, they wold haue discried themselves and runne to him, if any such had bene. Besides that, there are men yet liuing who can remember that the first Protestants were Catholicks before Luthers new preaching. Fox in his *Acts* pag. 749. proposing the forsaide questiou to him selfe nameth a few, who rather shew that there were no Protestants in England before

A question  
neuer an-  
swered by  
Protestants.

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Fox his  
Church  
consisting  
of abiured  
persons  
How  
protested  
they that  
abiured.

Fox.

That  
Luther  
was Au-  
thor of  
Protestan-  
cie con-  
fessed by  
Protestants.  
Covel.  
Doue.

fore Luther. For 1. all the persons whom he nameth abiured their faith as him selfe confesseth pag. 750. and died (as he writeth) shortly after for grief or liued with shame. 2. these abiurers were (as he setteth down) in the yeare 1521. foure yeares after Luthers new preaching, and we aske for Protestants before his preaching. 3. no one of these abiured persons was accused for holding iustification by only faith which point is the soule head & foundation of Protestancie as hath bene shewed before and shall hereafter: so that without it they could be no Protestants. And if they had held it, it wold haue bene discovered. For as Fox saith pag. 650. *The Catholick Prelats made such diligent inquisition and examination as nether was any word so closely spoken of them no articles mentioned, but it was it discovered.* Wherefore indeed those abiurers were but pore reliques of the Lollards of whome we shall speake hereafter.

9. Lastly I proue that Luther was the beginner of Protestancie by the plaine & open confession of diuers Protestants and testimony of Luther himselfe. For, Doct. Couell in his booke of Articles published by authority Art. 19. pag. 130. saith thus: *Some Protestants make Luther & Calvin Authors of the religion among vs.* D. Doue of Recusancie

cie p. 32. Luther (saith he) in his time began a Reformation, And a booke termed the Harbo-rough & much esteemed in the beginning of Q. Elizabeth, maketh England to speak thus. I am thy cōtrie England, who brought forth that blessed man Iohn VVicklef who begot Hus, who begot Luther, who begot truth. And in the margent hath this note. The second birth of Christ. Fox also Acts pag. 770, saith Luther pluckt downe the foundatiō of Papistrie by opening one veine long hid before, the touch stone of all truth and the onlie principall origen of our saluation, which is our free iustification by faith onely. And the Author of the booke called Prognostica sinis mūdi or Antichristus writeth thus The spirit which telleth things to come vvorketh not but in time of the Gospell which Luther as it is cōfessed (note the word) towards the end of the world did first bring in. And p. 13. The seduction of false prophets is not manifest but vnder the Gospell vvhich before Luther as vve said neuer vvint since the primitive time of the Apostles. And Cōrad Schuffelb. l. 2. Calvin Theol, p. 130. doubteth not to call it impudencie to say that many learned men before Luther did hold the doctrine of the Gospell. Georg. Milius in explicat. art. 7. Confess. Aug. If there had bene (saith he) right beleuers before Luther there had bene no need of a Lutheran reformation. Benedict Morgenstein tract. de Euchar. pag. 145. saith, it is ridiculous to think that in time before Luther any

(note)

Harbo-rough.

Luther begot truth.

Fox.

Luther opened the veine of all truth.

Prognost.

Luther first brought in his Gospell. Schuffelb. Impudencie to say there were Gospellers before Luther. Milius. Morgerstern. Ridiculous to say any had pure doctrine before Luther.

Manifest  
to the  
whole  
world  
that &c.

Protestan-  
cie began  
by one  
man alone  
Sleid. pre-  
fat histo-  
ria.

Luther  
first prea-  
ched his  
Gospel.

Luthers  
Gospel  
reuealed  
to the  
world by  
him.

(note) had the purity of doctrine and that Lu-  
ther should receaue it from them considering it is  
manifest (note againe) to the whole Christian  
world that before Luthers time all Churches were  
ouerwhelmed with more than Cymmerian darknes  
& that Luther was diuinely raised to discover the  
same and to restore the light of true doctrine. Thus  
Protestants; but let vs hear also Luther him-  
self: *VVe dare glorie* (saith he Prefat. in Cor-  
pus doctrinae Lipsiae 1561.) that Christ was  
first published of vs. And de Captiuitate. Spea-  
king of his impugning indulgences saith:  
*I alone did then roole this stone.* And 1. Galat. fol.  
26. *we by the grace of God haue gotten here at Vvit-  
temberg the forme of a Christian Church.* And 3.  
Galat. fol. 109. *many gaue thanks to God that  
through the Gospell which we first (note) by the  
grace of God then preached &c. fol. 142. we haue  
receaued the first fruits of the spirit.* 4. Galat. fol  
205. *Seclaries at the beginning of the reformatiō  
of the Gospell were glad to heare vs and read our  
bookes.* Ibid. *The truth of the Gospell, God hath  
now againe in the latter daies reueiled by vs vnto  
this vngratefull world.*

10. Thus you see it euident by many  
waies that Luther was the first institutor  
of Protestant religion & founder of their  
Church, and consequently that their reli-  
gion and Church, is a deuise and inuen-  
tion of man. Whereupon what will follow  
euery one seeth. And as Luther was the  
Au-

Author of Protestantcy in Germany, so also from him it spread into England and other Countries, not only by means of his books, but also by his and his scholars Melancthon Pomeran & others particular letters written to English men, and by the example of the German Protestants which as Stow saith King Henry 8. followed in rejecting the Pope, And finally because Tindal who is termed the Apostle of England went as Fox saith, pag. 983. into Germany and there had conference with Luther. Wherupon the said Fox saith pag. 1013. that from Germany Luthers Gospell began to spread his beames here in England. And so wee may iustly account Luther the Author, or founder of Protestant religion in our English Nation. And howloeuver some will obstinately deny, against all the forsaide profes that Luther was the Author of their religion, but it was (forsooth) before Luther, though they know nether where, nor in whom, nor can produce any witness: yet neither doth any, nor can any deny, but that this late reuolt of our English Nation from the See of Rome, came originally from Luther, as the vnion ther of to the said See about one thousand years agoe proceeded from Saint Austin: which sufficeth me to compare the vnion in faith of our English Nation with the

See

Tindal  
the Pro-  
test. Apo-  
stle of  
England  
taught by  
Luther.

Protestan-  
cie came  
out of  
Germanie  
into  
Engl.

R. Henrie 8.  
in Sloden  
lib. 8. fol.  
162. saith  
Protestants  
came into  
England  
out of  
Germanie

See more  
of his Ar-  
ticles in  
Concil.  
Constan-  
tina.

hardly be defended. And that so long as a man is in deadly sin he is no Bishop or Prelat in the Church of God. That temporall Lords may according to their owne will and discretion take away the temporall goods from the Church men whensoever they do offend. which articles Fox pag. cit. defendeth no otherwise then by saying that preadventure they were not so strictly ment of him as they were gathered. Moreover Fox pag. 414. amongst other articles of Wiclef citeth these. To enrich the Clergie is against the rule of Christ There is no greater Heretick or Antichrist than the Clerke who teacheth that it is lawfull for Priests and Leuits of the lay of grace to be endued with temporall possessions. To which Stow Anno. 1376. addeth this other. That neither King nor any secular person could give any thing perpetually to any person of the Church. Further more as Fox hath pag. 392. he extolled the perfection of pouerty of the begging Friers, and as Stow saith l. cit. adioyned himselfe to them. And the cause why he inueighed against the Church was as there Stow saith because he had bene deprived by the Archbishop of Camerb. of a benefice that he vniustly as was said was incumbent vpon. Lastly Fox pag. 410. setteth downe a letter which he wrote to Pope Urban 6. Anno 1382. (which was about three yeares before he died) wherein he confesseth the Pope to be Christs Vicar on earth

Why  
Wiclef  
impugned  
the Cath.  
faith.

earth and addeth thus: If I haue erred in any of thes points I will submit my selfe to correction euen by death if necessitie so require. Diuers oþher points which Protestants detest are collected out of his books by the Author of the Protestants Apologie for the Roman Church pag. 106. And more of Wicklefs wicked life and doctrine you may see in walsingham histor. pag. 188, 206. 302 ypadig. pag. 139 142.

3. Thirdly diuers Protestants refuse VVickliffe for one of theirs and account him an Heretik. As Pantaleon Chronall. pag. 119. placing VViclife amongst Hereticks saith thus of him: VViclife with the Lollard preacheth his heresie in England. And the foresaid Melancthon epist. cit. I haue looked (saith he) into VVicklese, vvhich maketh a great ado about this controuersy (of the Eucharist) but I haue found many other errors in him by vvhich we may iudge of his spirit. Surely he neither vnderstood nor held the iustice of saith. He foolishly confoundeth the Gospell and ciuill affairs, nor perceaueth that the Gospell giueth vs leaue to vse the pollicie of all nations. He laboreth to proue that Priests shoud haue no proprietie. He vvill haue no tithes paid but to those that teach. He sophistically and very seditiously canilleth of ciuill dominion. In like manner he sophistically canilleth at the common

3  
Protestants  
refuse  
VViclef.  
Pantaleon.  
Melancthon.

What is  
shewed  
of Luther  
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Sectmai-  
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point

1. Iuel Apol  
Feild of  
Church  
Reinolds  
Confer.  
VViclef  
no Pro-  
testant.

1  
VViclef  
knew not  
so much  
as the  
foundatio  
of Prote-  
stancie.

See of Rome with the disunion ther-  
of, in their two principall Authors S. Au-  
stin and Martin Luther. And thus hauing  
shewed that there was no Protestant li-  
uing, ether in England or other wher  
when Luther began, let vs see whether  
ther had bene any in England in times  
past.

## CH A P. II.

*That VVicklese and his fol-  
lowers were no Prote-  
stants.*

**A**lbeit Protestants challeng some  
few others who liued about  
Wicklefs time, yet because their grea-  
test hope is in him and his followers.  
in so much that Doctor Fulke answere  
to a Counterf. Catholick pag. 24. saith,  
that *he weeneth that we will not deny VVick-  
lef to haue bene of their Church*, I will  
for breuity sake omit the rest, and shew  
that euen Wicklife and his compa-  
nie were far from being Protestants.  
First, because to hold iustification by  
only faith is as is before shewed lib. 1. cap.

21. by generall consent of Protestants the head, the soule, the foundation of their Church and religion, And as Luther saith Praefat. Epist. ad Galat. As many as hold not this doctrine are either Iewes, Turkes, Popish, or Hereticks. But Wicklef and his mates held not iustification by only faith. For as Melancthon cheefest scholler to Luther writeth Epist. ad Fred. Micon. inter Epist. Zuinglij pag. 622. He nether vnderstood nor held the iustice of faith. Besides nether Wicklef, nor any of his followers were euer accused by any of the Catholick Inquisitors of those times of that point, albeit as Fox saith pag. 750. their inquisition was so strait, that no article could be mentioned amongst them, but it was discovered. Moreouer many of Wickleses bookes are yet extant, and neuertheles no Protestant hath yet found this their fundamentall Article of iustification by only faith in any of his bookes. How then could Wicklese be a Protestant who knew not so much as the head soul and foundation of Protestantie?

Wicklef held not iustification by only faith.

2. Secondly, Wicklef held diuers things which Protestantes condemne, as that, if any Bishop or Priest be in deadly sin, he doth neyther order consecrat nor baptize, which Fox pag. 400. sayth can hardly

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Wicklef holdeth diuers things condemned by Protestants.

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a. cap.  
- 21.



See more  
of his Ar-  
ticles in  
Concil.  
Constan-  
tina.

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3  
Protestants  
refuse  
VViclef.  
Pantaleon.  
Melancthon.

receaued opinion of the Eucharist. And in loc. Com. titul. de potest Eccles. he plainly saith that *Wicklese* plaid the *maae* man. Doctor Caius also lib. 2. de Antiquit. pag. 268. obiecteth Wicklife to the oxonians as a disgrace to their vniuersity. And Stow in his Chronicles describeth Bale Oldcastell and others his followers as notorious malefacors and rebels to their Prince. yea Luther himselfe explicat. Art. 30. speaking of Hussits who were Wicklefists in Bohemia (so termed of Hus Wicklefs principall scholler) saith. *They do not well who make me a Hussit, for he held not with me.* And in disput. Anno 40. tom. 1. pag. 493. Hus saith he *tought horrible and diuelish blasphemie.* So far was Luther from accounting Wicklefs followers for Protestants.

4. Finally the Sheriffes in England euer since Wicklefs time do take on oath to persecute Lollards, which was the vulger name of Wiclefs followers. Which King Edward 6. Queene Elizabeth and his present maiestie and Ministers would not suffer, nor the Protestant Sheriffs would take such an oath if they accounted Wiclefists Protestants. And it being thus manifest that Wicklef and his companie were no Protestants, much more

Caius.

Stow.

Luther.

So D.  
Douc of  
Recusan-  
cie vill  
haue Bel-  
larmiu a  
Protestant  
or no per-  
fect Pa-  
pist.

4  
The  
Sheriffes  
swear to  
persecute  
Wickle-  
fists.

more manifest it is that no other English man before King Henrie 8. his time was Protestant. Which thing Cramner neuer doubted of when (as Bale reporteth Cent. 8. cap. 90. he offered to defend, *that the religion apointed by King Edward 6. was more pure and agreable to Gods word than what (said he) had bene vsed in England this thousand years.* So clear it was in Cramners iudgment that Protestancie had not bene vsed in England for one thousand years before him. But because some Protestants do hope to find some foating of their religion in the ancient Britons before that time, let vs see of what religion they were, that therby it may appear that nether English nor British were euer Protestants before Luthers time.

Cramner,

Protestancie not vsed in Engl for one thousand years before K. Edvv. 6.

Ff 2

That

## CHAP. III.

*That the ancient Britons were  
never Protestants.*

Why Pro-  
testants  
chaleng  
the Bri-  
tons.

1

2

1. **T**He reason why Fox, Bale, Fulke & othert calleng the ancient Britons for Protestants, is not because that they can proue that thy held their fundamental point of Iustification by faith, or any other substanciall point of Protestancy, but only because for a whil they disagreed from our S. Austlin in some things, to wit, about the time of keeping Easter, and manner of baptizing, and *such rites* (as S. Austlin speaketh in Beda lib. 2. cap. 2.) and *cerimonies*. And also because they thinck, that by reason of scarcitie of Records, we cannot proue that Britons held these points of our faith which Protestants do deny. Which reasons will serue as wel to proue that the Ancient Britons were Brownists, or Anabaptists, as that they were Protestants. But God willing we will shew by irrefragable testimonies of Antiquity, that albeit the ancient Britons were some time infected with some antient

cient heresy, as hath bene shewed before, yet they euer held so many points of Catholicke religiō, as they neuer could be Protestants, but quite opposit to them.

2. And as for the religion of the Britons for the first 300. yeares after Christ, which was the time in the persecution of the primitiue Church, that may be easily gathered by the religion which they professed streight after the persecution was ended, vnder their glorious Contriman the first Christian Emperour Constantine the great. Both because there is no mention of any alteration made by them in religion all that time, and also because Gildas *cap. 9.* and Saint Bada *lib. 1. cap. 4.* and 8. write, that till the time of Arian heresy, or as Bale cent. 1. *cap. 70.* Fox in his Protestat: Fulke *annotat. in 2. Cor. 12.* testify, till the time of S. Austins comming there was no change of their religion. Let vs see therefore what religion they professed in Constantins time.

3. First they builded, saith S. Bada *lib. 1. cap. 7.* a Temple of a meruailous rich worke in the place where S. Alban vvas martyred, and believed in that place sick persons to be cured, & many miracles to be wrought. Secōdly they builded, saith he *l. 1 c. 8.* Temples of holy Martyrs. And the like did Constantin him-

Antient Britons Catholike Miracles beleued in places of Martyrdoms Temple of holie Martyrs.

**Obiectiō.** Euseb. lib. 3. de vit. cap. 47. To this D. Abbots  
against D. Bishop p. 173. answereth, That  
Constantin by building Churches in the  
honor of Martyrs ment not to honor their  
persons but to celebrat their names. This  
glosse destroyeth the Text. For if the word  
(*martyrs*) do signifie their persons, he in build-  
ing Churches in honor of Martyrs, ment  
therby to honor their persons. And as to  
build Churches is no ciuil or prophane act,  
as is to built Trophes or such monuments,  
but a religious act, so to honor Martyrs by  
building of Churches is to giue the religi-  
ous honor. And if Christians by building  
of Churches in honor of Saints had ment  
no more than an honorable memory of  
their names, whie did they neuer build  
Churches in honor of Princes, or of any  
persons alieue or dead whose names they  
might honorable remember? besides that  
to celebrat ones name & not to houor his  
person is to implie cōtradiction, For by ce-  
lebrating a name we intend not to make  
such a sonnd or such letters famous, but  
cheefly and principally the person signi-  
fied therby: And to make a person fa-  
mous is it no honor to him? And if we  
make him famous, by a religious act,  
( as Constantin made the Martyrs fa-  
mous by building of Churches ) wee  
giue him a religious honor. Wherefore  
Collins

**Obiectiō.**  
**Answer.**  
To honor  
Martyrs  
by build-  
ing  
Churches  
is to ho-  
nor them  
by a reli-  
gious act.

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Collins.

Collins

Collins in his sermon at Paules Crosse  
1607. dedicated to the Archb. of Canterb.  
and allowed of him saith pag. 52. that build-  
ing of Churches to Saints was one cause  
of Protestants for forsaking our Church.  
4. Moreouer Constantijn (as Euseb. saith  
lib. 4. de Constant. c60. caused himselfe to be  
buried in the Church of the Apostles *Ita  
ut post obitum etiam precibus illis quæ eo loci ad ho-  
norem Apostolorum futura essent dignæ haberetur.*  
Behould Cōstantin hoping after his death  
to be holpen by prayer: and those made  
in honor of the Apostles, which are two  
especiall points of Papistrie. To this D.  
Abbots l. cit. pag. 177. answereth, that Eu-  
sebius mistooke Constantins meaning for  
he desired no prayers to be made for his  
soule, Because he said lib 4. cap. 63, *Now in-  
deed I know that I am a happie man, that God  
hath accounted me worthy of immortall life. and  
that I am now made partaker of the light of  
God. And againe, that he had obtained  
the true life, & none but himselfe vnderstood  
of what happines he was partaker, and there-  
fore he hastned and would not delay his  
going to God. Thus Abbots. To omit  
that those words God hath accounted  
me worthie of eternall life are not in Eu-  
sebius translated by musculus a Prote-  
stant, but for them are these iam me  
aternam vitam sortitum liquet. Is it not*

3  
Prayers for  
dead, and  
in honor  
of Saints.

See his  
maiesties  
allowance  
of Con-  
stantins  
religion  
in all  
points, in  
Confer. at  
Hampton  
Court,  
pag. 69.  
Obiectiō.

Answer.



Abbotts  
taketh  
vpon him  
to know  
the mea-  
ning of  
Euſeb. his  
vvords  
better  
then him  
ſelf.

I pray the ( Reader ) ſtrange, that Abbots  
born laſt day ſhould know what was  
Conſtantins meaning better than Euſeb.  
who liued familiarly with him? Nay bet-  
ter than all men than liuing, to whome  
Euſeb. ſaich *cap. 59.* that his intent was  
*ſadlumperviſicum* made manifeſt? Or that  
Abbotts ſhould gather Conſtantins mea-  
ning out of Euſeb. his words better than  
Euſeb. that wrote them? Perhaps Con-  
ſtātin might, being a very vertuous Prince  
eſpecially ſtraight after his baptiſme ( as  
Euſeb. ſaith theſe words were ſpoken )  
ſay, with S. Paule *nihil mihi conſcius ſum*, and  
therupon account himſelf happy & wor-  
thy of eternall life and *in ſpe* to haue obtai-  
ned it, yet muſt he needs adde alſo with  
S. Paule *nec tamē in hoc iuſtificatus ſum*, which  
might wel make him deſire prayer for him  
both aliue & dead. If Abbots could proue  
as he neuer ſhall, that Conſtātin ſaid, as  
the Proteſtants do, that he did not pro-  
bably think, but certainly know, that his  
ſoule not ſoone or late, but immediatly  
after it were out of the body, ſhould go to  
heavē as the ſoules of martirs do, he might  
wel ſay that Cōſtātin cared not for praiers  
after death. For vpo certain knowledg of  
martirs happines we pray not for them,  
but ſhould do the iniury (as S. Auſtin ſaith)  
if we did. For therby we ſhould ſhew that

we

we were not fully assured of their hapines. VVe can not praise for them whom vve are assured to be in heaven. But for them whom vve only hope are there. VVhie.  
 But with probable knowledg, or hopeful truth, ether of our owne or others felicitie, we may both desire prayers for vs after our death, or pray for others dead. Because though we hope wel, yet we are not fully assured, and till we be assured of a thing, we may pray for it. And this was the case of Constantin and S. Monica, when they desired to be prayed for after their death; And of S. Austin and S. Ambrose when they prayed for Monica and Theodosius whome they beleueed (as S. Austin speaketh) to be in heaven, but were not therof certain and secure.

5. Again Constantin *translated* (saith Saint Hierom cont. Vigilant.) *The holy reliques of Andrew Luke and Timothie at which* (saith he) *the Diuels roare, to Constantinople.* He signed him selfe with the Crosse, and made him selfe be painted with the Crosse on his head, Euseb. l. 3. de vit. c. 2. & 3. He professed to haue ouercome his enemyes *by the whole some signe of the Crosse.* Euseb, de vit. lib. 1. cap. 33. 4 Translatiō of reliques  
 He worshiped the Crosse, Sozom. l. 1. cap 8. 5 Blesse with the signe of the Crosse  
 He worshiped the Crosse both because he had had much help by it in battels against his enemies, and by reason of his heavenly vision which he sawe of it. But to beleuee we may be holpē by the Crosse (as Constantin did) is papistical, as Do. Abbots granteth, ansyver to Do. 6 Hope of victorie by the Crosse.  
 Bishop 7 VVorship of the Crosse. See Confer at Hamp. Court about the world VVorship. pag. 75.

8

Esteeme  
of Non-  
nes.

9

Priests  
confessed  
to haue  
power to  
iudge.  
Kings.

10

Profession  
of the  
Popes su-  
premacie.

11

Priests  
and peo-  
ple praise  
for Con-  
stant dead  
His maie-  
tie in  
Confer at  
Hampt.  
Court.  
saith he  
seeth no  
reason  
but what  
was used  
in Con-  
stantins  
time  
maie still  
continue  
pag. 69.

Bishop Epist. pag. 168. His mother also did honor and serue as their mayden, *Virgines. Deo sacratas Dedicated to God.* Ruffin lib. 1. c. 8. which Virgines if they were not Cloister Nonnes as Abbots termeth them pag. 171. they were vtaire Nonnes, which Protestants can as ill abide. He professed besides that he had no power to iudge of Priests. God (saith Constantin, in Ruffinus lib. 1. c. 2.) hath made you Priests, and giuen you power to iudge euen of vs: vberfor vve are rightly iudged of you. You are giuen to vs as Gods and it is not conuenient that men should iudge Gods. Abbots pag. 191. saith he spake this of modestie and humilitie. But I ask whither he spake thus as he thought or no? Yf yea? The he thought Priests to haue power to iudge him, if no? than he spake against his conscience, and not humbly but falsly. Further more in his Edi& he calleth Bishop Siluester the high Priest and Vniuersall Pope, and the head and top of all Churches in the worlde. And finally when he was dead, many people (saith Euseb. l. 4. de vit c. 71. together with the that were dedicated to God, with many teares offered prayers to God for the soule of the Emperor. By which you may see the Papisticall faith both of that noble Emperor, and of his Priests & people. And to expound their prayers for his soule, of onely wel withing as Protestants doe to their friends departed, as Abbots expoundeth

deth them p.178.is ridiculous. For if Euse-  
 bius had met that those onely wished wel,  
 and not indeed prayed for Constantins  
 soule, he could haue sayd so. Nay he would  
 haue said so. For the lawe of Historie bin-  
 deth the writer to proprietie of speech.  
 But, *durum telum necessitas*, For Protestants  
 can not stand, vnles scriptures, Fathers,  
 Historiographers be expounded figurati-  
 uely. And so manifestly was Pope Siluester  
 who catechised this Emperor, a Roman  
 Catholick, as Bale Cent. 1.c.36. saith. *In these*  
*times (of Constantin) Siluester began to lay the*  
*foundatiō of the Popes Monarchie & finding the key*  
*of the Depth he opened the pit, if it be true (which*  
*he nether denieth nor reproueth) which*  
*Papists write of him.* And Ibid. All the Popes  
 after Siluester to Boniface 3. he termeth *mis-*  
*erred Bishops preparing by their Cannons & Decrees*  
*the seat for the great Antichrist.* And Napier  
 vpon the reuelatiō p.68. calleth the visible  
 Church in Constantins time Antichristiā,  
 & Papisticall. This was the Papisticall re-  
 ligion of this worthie Emperor. And vn-  
 doubtedly the same was the the religiō of  
 the Britōs, who were his subiects & Con-  
 triemē, & amōgst whome (as Sozomē saith  
 l.1.c.5. he came to knowledg of Christ. relig.  
 6. Now for the next 300. yeares vntil S.  
 Austins coming, that the Britons were no  
 Protestants, may beprooued out of diuers  
 authors.

12  
 Confessiō  
 of Pro-  
 testants.

Religion  
of Britons  
for the  
second  
300.  
yeares.  
Gildas.

1  
Altars  
of stone.  
Priests  
Sacrifices.

2  
Vowes of  
Chastitie,  
and of  
Monkish  
life.  
No maria-  
ge for  
monks  
after their  
vow.  
Swearing  
by our  
ladie and  
Saints.  
Beda.

1  
Church in  
honor of  
Saints.  
Monks.  
Ancho-  
rets.

2  
Holie vva-  
ter. Reli-  
ques:

authors. First Gildas *cap. 24.* testifieth that the Britons had holy *Altars of stone*, and *cap. 26.* calleth them *celestiu Sacrificij sedem. Seats of the heavenly sacrifice*: and reprehendeth Priests for *sacrificing seldom*, & calleth their sacrifices *Sacrosancta Christi Sacrificia: Most holy sacrifices of Christ*. Which argueth that they then had true sacrifices, true Altars, true Priests. And touching Vowes he condemneth *cap. 26.* Kings for breaking them, condemneth one King for marying a woman who had vowed *Perpetuam Viduitati castimoniam: Perpetuall chastitie in V Widowhood*. And exclaimeth against an other King for forsaking Monks life, and calleth his marriage after his vow, *Presumptiuas nuptias: Pretended marriage*. Finally *cap. 26.* he testifieth, that the Britons vsed to sweare by God, and by our Lady, and all Saints. All these points of Catholick religion Gildas toucheth, and nameth no one point of Protestancie. As for S. Beda he saith *lib. 1. cap. 27.* that they had a Church built in honor of S. Martin. *cap. 11.* and *lib. 2. cap. 2.* That they had Monks and Anchorers. *l. 1. cap. 17.* that S. German (with whome they agreed in religion) by a *fewe sprincles of (holy) vvaier assvaged tempests and droue avway Diuels. c. 18.* that he caried about his neck a bag of reliques, by which putting it to a blinde womans eye he restored her sight. *Ibid.*  
That

That they went to S. Alban to giue God praise,

and thancks by him (S. Alban) and there tooke of  
the dust where the holy Martirs blood was shed.

cap. 20. Obserued the 40. dayes of Lent deu-  
outly singing Aleluia after Easter. Ibid. God

(saith Beda) gaue S. German and S. Lophus pro-  
sperous passage home for their owne vertues sake,

and also at the intercession of the blessed martyr S.  
Alban. All these proofes affordeth S. Beda

that the Britons were Roman Catholicks  
before Saint Austins coming, and no one

proofe, that they were Protestants.

7. Galfrid also lib. 9. c. 12. saith that in this  
time Saint Dubricius the Archb. of Wales

was Apostolice sedis Legatus: that is, the Po-  
pes Legat. Malmsb. lib. 1. Reg. c. 1. And Hun-

ting. lib. 2. say that King Arthur trusting  
in an Image of our B. Ladie vvhich he put in his

vvapons, he alone put his enemies to flight vvith  
great slaughter. Stow also Chron. p. 61. saith

that King Arthurs body was found in K.  
Henrie 2. time vvith a leaden Crosse

fastned to that side of the stone that lay  
next his body. Caius also a Protest. lib. de

Antiq. Cantab. pag. 75. citeth letters of Pope  
Honorius dated Anno 624. in which the

Pope confirmeth the priuiledges vvich  
his Predecessors had giuen to the Briton

Students, and prohibiteth any Archb. or  
Bishop to excommunicat the students.

Such authoritie did the Britons acknow-  
ledg

3  
Thanks  
to God  
by Saints.  
Lent Pil-  
grimage.

Prospe-  
rous suc-  
cesse at-  
tributed  
in parte  
to Saints.

Galfrid.

Popes  
legat.

Malmsb.  
Huntingt.

Some ho-  
pe of help  
by images.

Stow.  
Burial  
vvith  
Crosses.

Caius.  
Priuiled-  
ges procu-  
red from  
Popes.

Bale.  
Orders  
after the  
Rom.  
manner.  
Catholik  
Monkerie  
Purga-  
toire.  
Austeritie  
of life.  
Britons  
of the  
same reli-  
gion vvith  
the Frésh.

Real pre-  
sence.  
Mattins.  
Masse.

ledg the Popes to haue ouer them. In this time also saith Bale Cent. 14. cap. 6. Palladius was sent of Pope Celestin to set order amongst the Scotts after the Roman maner. And cap. 11. Brigit wrought great wonders with holy water. And Cent. 11. cap. 53. Aegiptian Monkerie (so he termeth our Monkerie) about the yeare 530. vnder Abbot Congel tooke great strength and increase. And that S. Columba and Saint Brendan (who filled France, Germanie, Ierland, with Monkes and which Brendan Cent. 14. cap. 78. he confesseth to haue held Purgatorie) were scollers to this Congel. To which he addeth Cent. 1. cap. 50. That Gildas a Briton of this time did seeke the solitarie places of the desert, and vse beirecloth next his skin; And cap. 61. That Kentigernus vsed goatskinnes, and a straitcoole. Which is no fashon of Protestants. Finally S. Sampson a Briton Bishop going in those times out of Britany into France, his religion was not onely there admitted for Catholick, but him self also had there a Bishoprick giuen to him. And his Kinsman S. Maglorius being a Briton, was ordered by him to dispense the quickening bodie of our Lord: Did eat barley and beane bread, on VVensday and friday tooke no meate, did afflict his flesh with continuall wearing of bearecloth, did watchfully say the prayers of the night which are termed Mattins, and prostrat before the Altar did sing

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sing Letanies, and finally offered sacrifice to God.  
 Surius Tom. 5. What signe is there here  
 of Protestancie, or rather not of earnest  
 Papistrie?

8. And as for the faith of the Britons in S.  
 Austins time, that, (besides some few cere-  
 monies) differed in nothing from S. Au-  
 stins faith, but onely about the time of  
 keeping Easter, as may be proued many  
 wayes. First, by S. Austin him selfe, who in  
 Beda lib. 2. cap. 2. speaketh thus to the Bri-  
 tons. Though in manie other points you doe con-  
 trary to our custom (not faith) or rather contrarie  
 to the custom of the Vniuersall Church. Yet if yee  
 will agree with vs in three things: That is, to cele-  
 brat Easter in due time, to accomplish the mystery  
 of baptisme according to the maner of the holy  
 Roman and Apostolick Church, and lastly preach to  
 the English Nation the worde of God, all your other  
 ceremonies (not heresies) rites, fashons, and  
 customs, though they be contrarie to ours we will  
 suffer and bear with them. Behould S. Austin  
 though so earnest a Papist as hath bene  
 shewed before, yet offering to ioine with  
 the Britons, if they would amend onely  
 three things, wherof the first onely con-  
 cerned faith, the other two concerned  
 ceremonies, and charity. Would he,  
 (thinck we) who was so nice in matters  
 of religion, as he would not ioine with  
 the Britons vnles they conformed them

selues

Britons  
 in S. Au-  
 stins time  
 differ not  
 in faith  
 but about  
 Easter.  
 S. Austins

1



selues to him in certain ceremonies, haue not much more exacted their conformitie in Masse, vse of Images, and such like points of religion, as it is euident he vsed. if they had differed from him in such matters? Besides yow see, that the other things wherein they differed from him, were but (as he speaketh) *ceremonies, rites, fashions, and customs*. Secondly, the Britons them selues in Beda *lib. 2. c. 2.* publicly confessed, that that was the true way of righteousness which S. Austin shewed. And the onely reason which they giue there, why they would not ioyne with him, was pride, as they imagined, in him. Thirdly S. Beda though a perfect Papiſt, as hath bene shewed before by the confession of Protestants, yet findeth no more fault with the Britons than S. Austin did.

9. But yet more fully will the Britons religion appeare by the religion of Irish and Scots in those dayes. For as, Laurence Mellit, and Iustus three follow laborers of Saint Austin write in Beda *lib. 2. cap. 4.* *The Scots did nothing differ from the Britons.* And the Irish being couerred by S. Patrick a Briton, it is most lykely they agreed with them in religion, and sure it is, that they agreed with them in the time of keeping Easter. What therfor can be proued of ether of these two Nations, may be iustly inferred of the

The Britons religion by the Irish and Scots

Hunting.  
lib. 3.

of the  
Irish  
Saint  
looked  
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obstinacy  
of Easter  
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Saint P  
Picts w

of the Britons. Adamannus therfor an  
Irish Abbot in Beda lib. 5. cap. 22. professeth  
Saint Peter to be head of the Apostles and  
looked to haue him as a Patron before  
God. And Colman a Scottish Bishop who  
altogether agreed with the Britons, and  
obstinatly refused to admit the Rōmā vse  
of Easter, yet neuer the les agreed with  
the Catholicks *without any contradiction* (saith  
Beda lib. 3. cap. 25.) That these words *Thou  
art Peter & vpon this Rock I will build my Church*  
were principally spoken to Peter. And that vnto  
him the *keyes of the Kingdom of heauen were  
giuen*. Which bresly is to confesse with  
Catholicks, that Peter was head of the  
Church. For if these words, *Vpon this Rock  
I will build my Church* were principally spo-  
ken to him, surely he was principally ma-  
de the Rock and head of Christs Church.  
VWhich Bale Cent. 14. c. 21. wel perceaued,  
when he writeth that S. VVilfrid (who  
then disputed with Colman) founded, *non  
interpretabilem* (as he speaketh) *Papa autori-  
tatem* vpo these words, *Tu es Petrus* &c. To  
whome in this (as yow heard) Colman  
agreed without contradiction, and conse-  
quently beleeued, *Non interpretabilem Papa  
authoritatem*, as wel as Saint VVilfrid. And  
from this vniuersall and former beleefe of  
Saint Peters Supremacie, it came that the  
Picts when they were reconciled to the

1  
S. Peter  
head of  
the Apo-  
stles, and  
hoped to  
be patron.

2  
Peters su-  
premacie.

lib. 1. cap. 32

Reinolds  
Confer.

3

Purga-  
toire.

Beda lib. 3.

cap. 19.

Bale Cont.

14. cap. 79.

4

Tradi-  
tions.

Beda. lib. 4.

cap. 25.

5

Confes-  
sion and  
penance.

lib. 1. cap. 3.

Ibid. cap. 2.

Ibid. c. 12.

6

Erecting  
Crosses  
praying  
befor  
them  
and for  
the dead.

Roman vse of keeping Easter and shauing Crownes, were all glad that they were reduced to the discipline of S. Peter Prince & head (as Beda reporteth their words) of the Apostles. wherby yow may see how vndoubted a thing the headship of S. Peter was then, euen amōg the Britōs, Scotts, Picts, & Irish. In which point the essence of a Papist (as Protest. write) cōsisteth. Likewise S. Furſeus an Irish man, coming into Englad telleth how his soule being taken out of his bodie had seene the fier of Purgatory, *ex Beda*. And Bale saith he preached the Gospel *not without human Traditions*, so Bale termeth Papistry. And one Adamā a Scot confessed his sinnes to a Priest, & did penance enioined by him, which are substantiall points of papistrie. Saint Oswald also who was (as saith S. Beda) instructed & christened in Scotlād, did (as the said S. Beda writeth) erect a crosse & pray befor it, and being him self, saith S. Beda, to be slain immediatly, he made his prayer to God to haue mercy vpon the soules of the soldiers. Thus wee see that the Irish and Scots, & consequēly the Britons, about S. Austins time professed S. Peter to be head & primat of the Apostles, beleueed Purgatorie, cōfessed their sinnes to Priests, & did the penāce enioined them, erected crosses & prayed before thē, hoped to haue SS. as

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cap. 1

Patrons befor God, & prayed for the dead. Which whether they be notes of proteſtācy or Papiſtry rather I remit to the reader. 10. S. Columban alſo an Irith Abbot, who liued both befor & after S. Auſtins coming & whome S. Auſtins fellow labores ſpoke with all in Frāce, as the ſelues report in S. Beda: This mā (I ſay) was vndoubtedly of the Britons religiō, both becauſe he obſerued Eaſter as they did, & alſo becauſe he was brought vp with the Britō Monks in Bāgor vnder their famous Abbot Cōgellus as Bale & Cambd. do affirme; And yet beſides his error about Eaſter, was a perfect Papiſt as yow may ſee by his life writtē ſoone after his death by Ionas his diſciple (as Bale ſaith) where amōg many other notes of Papiſtrie he is reported cap. 5. to forbid his Monks to haue any thing proper. c. 8. to bleſſe him ſelf with the ſigne of the Croſſe, & c. 23. by it to reſtore ſight to the blind. And c. 24. to viſit S. Martins Tombe. But much more by the life of S. Gallus cōtryman & ſcholler to S. Columbā. writtē by that graue & ancient Author Walfridus Strabo in Surinſ 10. 5. where c. 6. it is written that S. Columbā dedicated a Church in honor of S. Aurelia with bleſſing holy water & ſprinckling it in the Church, with proceſſion & Maſſe ſaid on an Altar. And cap. 10. S. Gallus is reported to haue made

lib. 2. cap. 4.

Surinſ

tom. 62.

Bale Cent.

14 cap. 12.

Cambd.

Brit. p. 137.

Cent. 14.

cap. 15.

Monks

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Proceſſion,

Maſſe.

Praier be-  
for a  
Crosse  
and reli-  
ques.

Vow of  
virginitie.

Mass for  
the dead.

Crosse  
and can-  
dels befor  
the dead  
corps.

a Crosse and set it vp, and taking from his neck a bag of reliques of our B. Ladie and the holy Martyrs S. Maurice and Desiderius, to haue hanged them on the Crosse, and so prayed before them to Christ that he would in honor of our blessed Ladie and the Martyrs & Confessors make that a fit habitation for him *cap. 21.* he is reported to perswade a Dukes daughter (out of whome he had cast a Diuel by the signe of the Crosse) to vow virginie and to refuse the marrying of a King, which she did and prayed to S. Stephen to helpher therin. *c. 25.* he is reported to offer *Sacrificium Salutare: The wholsome Sacrifice*, & to say Masse *pro requie*, for the rest of his Father Columban then dead. And *cap. 32.* When he dyed, the Crosse & candles were caried before his corps. This, was the religion of Saint Columban & Gallus at the time of S. Austins coming, & consequently of the Britons. And therfor no maruel if S. Austin tooke no exception against any point of their religiō, but onely about Easter. And so far was S. Columban from Protestancie, as Bale *Cent. 14. cap. 12.* saith, he wrot. *superstitiously* and praised *voluntarie and mens workes*. After Saint Columban and Gallus, liued S. Killian a Scott, whome Bale *Cent. 14. cap. 23.* manifestly confesseth to haue bene a Papist, and made Bishop by the

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the Pope about the yeare 686. And after him Maidulphus a Scott also about the yeares 690. who (saith he Cent. 14. cap. 26.) *was sullied with Papisticall blemish and Monkish impostures.* And in the same Cent. Bale nameth many Scotts who left their Contrie *Pradicare Papismum, to preach Papistrie.* And about the yeare 631. (which was soone after) *the custome of Scotland was* (saith the Author of S. Wiro's life) *for the Inhabitants to chuse their Bishop, then to send him to Rome to be consecrated by the Pope, as S. Vviro was.* Of whome it is also written, that King Pepin of France confessed his sinnes to him.

Surius  
Tom. 34  
Baron  
An. 631.  
Bishops  
of Scot-  
land  
of consec-  
rated of  
the P.

11. Thus thou seest gentle Reader, that albeit ther be so great scarcitie of ancient records of Britiſh matters, yet on the one side their cōsent with the Rom. religiō in many substantiall points, & such as Beza Parkins, and others confesse to be quite opposit to Protestancie, is evidently proved many waies. And doubtles their like agreemēt in more points would be found, if more ancient monumēt of those times were extant. And on the other side ther is no one ancient monumēt or scroul which testifieth that they held any one substantiall point of Protestancie, as Iustification by faith onely, Communion of bare bread and Wine, Denied Purgatorie, or prayer for dead, prayer to Saints, & such like. But

Beza Prae-  
fat Bibl.  
ad Cond.  
Parkins  
Refor.  
Cathol.

Protestants claime them onely, because we for lack of ancient records can not shew particularly that they agreed with vs in all points of faith. As if all were Protestants whome we could not shew particularly to haue agreed with vs in all points, or it may not suffice any reasonable man to shew particularly that they agreed with vs in many substantiall points, & shew the same generally in all other points besides one, into which they vpon ignorāce. Because nether S. Austin nor others found any other sale with the matter of their faith, nor Protestants can shew any other, in which point also Protestants dissent from the Britons as wel as we. And if vnto this euidency of the Catholick Roman religion of the Britons yow adioine what Fulk, Fox, Bale & generally all Protestants write of the certain truth of their religion, it will evidently follow that the Roman faith is the true faith of Christ. For Fox in his Protestation faith, *That religiō remained in the Britons vncorrupt, & the word of Christ truly preached till the coming of S. Austin* Bale Cent. 1. cap. 90. *There was alwaies amongst the Britons preaching of truth most sure doctrine, & such worship as was by Gods cōmandement giue of the Apostles to the Churches.* And pag. 73. calleth the Britons Church of S. Austins time *Veram Christi Ecclesiam.* And

How it  
is pro-  
ued by  
the Brit-  
ons that  
the Cathol.  
faith is  
the true  
faith of  
Christ.  
Fox.  
Bale.

Fulk.

And Fulke 2. Cor. 12. calleth the Britons of S. Austins time Catholicks, and saith, *with them Christian religion had continued ever since the Apostles times.* And thus having shewed that before Luthers time there was nether English nor Britith Protestant in all England; Let vs now see when and how Protestacie first began in Germanie, and after in England.

### CHAP. IIII.

*VWhen, where, wherfore, and how  
Luther began to preach  
Protestancie.*

1. **L** Vther having bene long time an Austin Frier and all his life before so earnest a Roma Catholick as you heard him self confesse *supra: cap. 1.* and Fox in his *Sleidan. lib. 1. fol. 1.* *Asp. 770.* and others cōtest, began in the yeare 1517. and on the morrow (saith Fox *pag. 771.*) after all Saints in the cittie of VVittenberg in Saxonie to oppose him self against the Catholick saith in the matter of Indulgences by publishing and manteining certaine Conclusions against them. This (as all Protestant writers agree) was the place, the time, the matter, wherein Luther began first to publish their doctrine. His Maisters

The place, year, and daye vwhen Luther began Protestancie.



Luthers maiſters of proteſtancie. *Neque abhominibus neque per homines.* VWhen Luther began to preach Proteſtancie he intended no reformation at all. Fox. Sleidan lib. 1. fol. 1. Luther at firſt impugned pardons onely to boult out truth & with ſubmiſſion to the Church. therin were (as he ſaith 4. Galat. fol. 208.) *his gift of knowledge, his owne ſtudie, and his outward and inward tentations;* By which laſt inſtructor perhaps he meaneth his black maiſter, whome (as we ſhall ſee hereafter) he confeſſeth him ſelf to haue had.

2. As for the end wherfor Luther began his new doctrine, that could not be any reformation of religion by him then intended. For as Fox confeſſeth pag. 771. *In the beginning of this controuerſie Luther neither dreamed nor ſuſpected of any change that might happen in the Ceremonies.* And not in the beginning onely but euen a year after. For Fox l. cit. ſpeaking of the year 1516. ſaith thus. *All this while Luther neuer thought of any alteration to come of any Ceremonie, much leſſe ſuch a reformation of doctrine & Ceremonies as after did follow.*

And a Proteſt. writer of Paralippomena Vſpergen: whome Fox much followeth ſaith An. 1518. *Luther ſheewed him ſelf to come in publick againſt his will, but could not ſtaye him ſelf.* Yea Luther him ſelf in loc. Com. Clas. 4. confeſſeth that he fell into this ſaction (ſo he termeth it) *by chance and againſt his wil.* And L. de Captiu. fol. 5. *By force (ſaith he) I was drawne into this quarell.* And epiſt. ad Leon. 10. fol. 4. *Eckius (ſaith he) drewe me into this vnexpected quarell, catching me in a ſmall word about the Supremacie which by chance ſlipped from me.* How then could this man intend reformation

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reformation of religion by his preaching against the old religion, if, as Fox said, for a yeare after, he did not so much as dreame of any reformation, no not in ceremonies? with what conscience think we did he impugne the old religiō whiles he neither ment nor dreamed to reforme it?

Luther impugne a religion and yet meaneth not to amed it.

3. In like sorte the end for which Luther began to impugne the Cathol. faith could not be Gods glorie. For what glory could he intēd by his new preaching who ment not to make any alteration at all in Gods religion. Besides that he often times offered both by word & writing to giue ouer his new doctrine if he might not be bound to recant, or his aduersaries bound to silence. For as Fox hath pag. 772. in writing to Cardinall Caietan Anno 1518. he promised to proceed no further in any mention therof, so that his aduersaries were likewise bound to keep silence. And (saith Fox) if the Bishop of Rome wold haue bene content with this submission of Luther he had neuer bene touched any further of him. And againe in the yeare 1520. as Cooper hath in Chron. he submitted himselfe to the P. of Rome so that he might not be compelled to recant. And as Doct. Whitaker lib. cont. Dur. pag. 11. If at the beginning he could haue obtained neuer so little of the Pope he would straight haue bene quiet. yet Luther him selfe epistol.

Luther sought not Gods glorie beginning prote. stantie.

Luther 4 times offered to sup. presse Prote. stantisme. Sleidan. Engl. lib. 1. fol. 6. and in fol. 9.

Luther offered to recant what he had written touching pardons. ad Leon. 10. saith, I promised silence to Caietan and to make an end of my cause, if the same were commanded to my aduersaries. And then (saith he) the matter stood in very good termes, but he began to command me recant, and then it fell into much worse estate. VVherfore what after followed came not by the fault of Luther, but of

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Sleid. l. 1.

fol. 10.

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lib. 1. fol.

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Caietan, who suffered me not to be silent, when I then most desired. And ibidem, after this againe he saith. I yeelded to your authority and was readie to be silent. And fol. 5. an other time he offered silence at request of his Friars. Here Christian Reader I appeal to thy cōscience, whether this man who so often offered to suppress his new doctrine, so he were not bound to recant it, intended by preaching it any glorie of God? Nay whether by offering to suppress it, he did not condemne both himselfe and his doctrine? Was his cause good which (he speaketh) was at best when it was to be suppressed, and put to perpetuall silence? and became worse when his silence was not accepted, and what followed therof he wold not haue imputed to himselfe: was it Gods cause which he wold haue buried in silence, if he had not bene bound to recant? was it Gods cause which was at the best when it was to be suppressed, became worse when it was published, and wherupon ensueth such evils as Luther wold

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would not haue imputed to him? Surely this sheweth that to be time which D. Empser an eare witnes auouched that he publikly said. *That this matter was neither begun for God, nor shold end for him.* was it not his pride, which could not brook the shame of recanting, or his aduersaries triuſhing ouer him, which made him go forward to that which his Cnoſcience told him was ill begun?

Luthers  
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4. VVhat then will you ſay meāt Luther by his preaching againſt Indulgences? Surely no other thing than for a time to ſpite the Dominican Friers, and to hinder their credit and gaine which hauing hindered by his new doctrine he ment to haue proceeded no further therein, if he had not bene bound to recāt what vpo ſpite againſt others he had preached. For wheras the Auſtin Friers had bene wonte to publiſh the Indulgences which the Pope ſent into Germany, the Archb. and Prince Eleātor of Mentz appointed the Dominicā Friers to publiſh thoſe, which were ſent in the yeare 1516. Herupon Luther and diuers of the Auſtin Friers were ſore offended. And Luther more impatient than the reſt, for to ſpite the Dominicans, began firſt to preach, and after to publiſh concluſions againſt the valour of indulgences. That this was the true cauſe of Luthers

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Cooper.  
Sleid.lib.  
1.fol.1.

new preaching, beside the testimonie of al Catholick writers, appeareth partly by what hath bene already said, partly also by what shall be rehearsed further out of Protestants. For Cooper in Chron. writeth thus *An. 1517. Leo Bishop of Rome according to the manner of his Predecessours sendeth downe general pardons and licence of other things into Germany. By occasion wherof Mar. Luther an Austine Frier of VVittenberg first began to preach to the people against Indulgences.* Note how he confesseth that P. Leo his sending pardons was no new thing or peculiar to him, but the custome of his Predecessors, & yet that Luther tooke occasiō therof to preach against them which argueth, that not the pardons themselves gaue Luther occasion to preach against them before, but some thing peculiar to those pardons, to wit, the publication of them, not by Austin Friers as the former pardōs were published, but by the Dominicans.

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Sleidan  
lib.8.  
pag. 110.  
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5. And this cause Fox insinuateth a litle more plainly pag. 771. where he saith, *Luther was moued vpon the sermons of one Tecelius a Dominican Frier, who caused the Popes indulgences to be caried about the cōtrie, to publish cōclusions against them.* Loe the Dominicans & their sermons, or rather their reputation which they got by publishing the indulgēces, and not the indulgences themselves, moued

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moued Luther to preach against indulgē-  
ces. And what I pray you should make Lu-  
ther to impugne indulgences then, more  
then before, and to impugne indulgences  
before any other point of Catholick faith,  
but thatt he Dominicans had then & not  
before the publishing of them, and they  
were made peculiar publishers of them, &  
of no other point of religiō. And that you  
may yet more clearly see, that no dislike of  
the indulgēces themselues moued Luther  
to impugne them Fox l.cit. confesseth that  
*Luther in the beginning did not viterly reiect in-  
dulgences, but required a moderatiō in them.* And  
the Author of Paralip. Vſpergen, addeth  
that *at first he did but lightly strue against them,  
only for disputation sake: yea Luther himself  
in one of his Articles set downe by  
Fox pag. 1167. saith thus. Indulgences are  
in the number of those things which are lawfull.*  
And l. de Captiu. I did not thinke (saith Lu-  
ther) indulgences to be viterly cast away. And  
Sleidan his scholer addeth *hystor lib. 13. that  
he scarce knew what the name of indulgences  
meant when he first began to preach against them.*  
How then could indulgēces be the cause  
of his reuolt from the Cath. faith? But as  
the wise man saith that *by the Diuels enuie  
death entred into the world:* So may we say  
that by Luthers enuie against the Dominicans Pro-  
testantisme entred into the world. And as enuie

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of other mens good moued Luther to be-  
gin this tragedie, ſo his owne pride (which  
wold not permit him to recant what he  
had wickedlie taught) made him to pro-  
ceed, as appeareth by what hath bene ſaid  
already. And Luther him ſelf confeſſeth  
in Sleidan l. 13. that the Popes excommu-  
nication of him made him to defend his  
doings and ſet forth many books; and Fox  
pag. 771. writeth, *that the rage of Frier Tecelius  
who called him Heretik, made him to maintaine  
the matter.* So that not Gods glorie or the  
goodnes of his cauſe, but euen as him ſelf  
& his beſt freinds excuſe him, other mens  
ſuppoſed iniuries moued Luther to man-  
taine Proteſtancie.

6. As for the maner how he proceeded in  
his new doctrine, it was very inconstant,  
both in particuler points & in his whole  
religion. For in his answer to P. Leo his  
Bull in Fox pag. 1170. he writeth thus:  
*I embrace with the full truſt of my ſpirit theſe Arti-  
cles in the ſaid Bull condemned, and affirme, that  
the ſame ought to be holden of all faithfull Chri-  
ſtians vnder paine of eternall damnation.* And  
pag. 1174. *I confeſſe (ſaith Luther) all theſe  
things condemned here by this Bull for pure, clear,  
and Catholick doctrine.* And yet Fox noteth  
in the Margent pag. 1167. thus: *He retracteth  
theſe Articles, he recalleth theſe.* And 1. Galat.  
ſol. 36. *whether it be (ſaith Luther) Cyprian,*  
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Austin, Ambrose either Peter, Paul, or Iohn, or an Angel from heauen that teacheth otherwise, yet this I know assuredly that I teach not the things of man but of God. And yet him self lib. de Captiuit. writeth thus: I admitted the Papacie to be good by mans law. And ibid. he admitteth three sacraments for a time as he speaketh. And yet soone after cast away the third sacrament, and the Papacie vterly. And lib. cont. Catharin. he maketh this recantation. I confesse that in the beginning I thought ill of indulgences, of the Pope, the Church of Rome, Councils, &c. And yet (as you see) he taught his doctrine of indulgences and other things, as pure Catholick, and to be held of all Christians vnder paine of damnation. Wherefore vaine is the excuse which Feild lib. 3. of the Church cap. 42. maketh for Luther by the example of Saint Austin, who reuoked some things which he had taught. For Saint Austin reuoked what he had taught as his owne probable opinion, but Luther reuoked many things which him self had taught as points of faith, and to be beleued vnder paine of damnation, and therefore was inconstant and waivering in his faith, which Saint Austin was not.

7. And the like inconstancie he vsed touching his whole religiō, doubting for a lōg time

Luther reiecteth vwhat he taught vnder paine of damnation,

Feilds excuse of Luthers inconstancie reiected.



Luthers  
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time whether he should returne to Catho-  
licke faith or goe on with his Protestan-  
cy. For Anno. 1518. which was the second  
yeare of his new preaching, he wrote thus  
to the Pope as Fox pag. 771. Paralip. Vrs-  
pergen. and others do witnes: Most holy Fa-  
ther I offer my selfe prostrate at the feet of your  
Holines with all that I am & that I haue, saue me  
kill me, call me, recall, approue me, reprove me as  
you please. your voice the voice of Christ in your  
speaking I will acknowledg. If I haue deserued  
death I will be content to die. And againe made  
a Protestation faith Paralip. Vrspergen.  
that he wold nether say nor hold any thing which  
the Church of Rome did not. And after this the  
same yeare being cited by Cardinali Ca-  
ietan to appeare before him at Augusta, he  
came (saith Fox pag. 772.) yeelding his obe-  
dience to the Church of Rome, and by writing ex-  
hibited to the Cardinall acknowledged his excesse  
in speech against the Popes dignitie, and promised  
to make amends for the same in the pulpit. And as  
touching the matter of pardons (saith Fox) he  
promised to proceed no further in any mention  
therof so that his aduersaries likewise were bound  
to keep silence. Likewise An. 1519. which was  
the third yeare of his Protestacy he wrote  
as Sleidan confelleth, that in humane things  
nothing is more excellent than the Church of Rome  
beside Christ only. And in publick disputation  
the same yeare confessed freely (as Melanctho  
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cited by Paralip. Vrsper. writeth) *that the Pope is the vniuersall Bishop . And yet againe An. 1520. (which was the fourth year of his new doctrine) he submitted him self (saith Cooper in Chron.) to the Bishop of Rome so that he might not be compelled to recant his writings . But finding that all his submissions wold not be accepted without he recanted, and that the same year his doctrine was condemned as Hereticall, and him self pronounced an Heretick, vnles he recalled it with in 60.daies, and being secure by the protection of the Prince Elector, he resolved to proceed in his wicked course, and so went on from naught to worse vntil he died an. 1546. But thus you see that as long as Luther had any hope to escape recantation, he still offered to giue ouer his Protestancie, which plainly sheweth how ill him self liked it, and that onely pride and want of humilitie moued him to maintaine it.*

Cooper.  
An. 1510.  
Paralip.  
Vrsperg. 16.  
Fox. pag.  
1169.

Protestants  
beholden  
to Luthers  
pride for  
their reli-  
gion.

## CHAP. V.

*By what means Protestantisme  
spred so far.*

1. **T**He ancient writer Terrullian noted, that in his time some weak and  
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wauering Christians wondered, that Heresies spread so far and preuailed with so many. And perhaps in our dayes some may in like sorte wonder that Protestantisme is so far extended. But let thes wonderers (as Tertulian termeth them) consider that the Mahumetans impietie and the Arian heresie which denied the Godhead of Christ were far larger. Let them also consider what Luther saith 5. Galat. fol. 251. that *their is no doctrine so wicked foolish and pernicious, which the world doth not gladly admit embrace and defend, and moreover reuerently entertaineth cheriseth and flattereth the professors thereof.* Let them I say consider this with that which anon I shall add, and they will leaue to maruel of the spreading of Protestancie, which (as all Heresies vse to doe) creepeth like a Cancer. Besides that indeed though the name of Protestants and Protestant religion be far spread, yet nether could Luther in his life time far extend his doctrine (For as him self confesseth 4. Galat fol. 199. 229. he little preuailed, And fol. 253. few (saith he) are by our Ministerie translated out of the bondage of the Diuel, And fol. 154 Euen now whiles we liue and employe all our diligence to set forth the office and vse of the law and Gospel ther be very few euē among those that wilbe counted Christians and make profession of the Gospel with vs that

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Luther  
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understand those things rightly. And after his death ther is scarce any prouince cittie or person which entirely holdeth Luthers doctrine. So that as Tertulian said of valentinians that they were in many places but Valentin their founder no wher. So may we say that Lutherans or Protestants are in diuers Countries but Luther in none. Which him self not onely feared but forswore and forsook *Galat. 4. for 154.201.* And no marvel, for if Luther were not constant to him selfe how could his scholars be constant to him, if he controlled all the Fathers vpon pretence of greater light why should his followers forbear him.

2. But to call all that chaos and confused Masse of opposit errors Protestantisme, which this day goeth vnder that name, and sprung first from Luther, and after was increased by others, and to omit the particuler causes of the entrance therof into selerall Contries, the generall causes of the increase therof were diuers rising partly from some abuses partly from the religious persons and Clergie, partly from the laie people, but especially from Luther and his adherents and their doctrine. For it can not be denied but ther were some abuses in some places of some things belonging to Catholik religiō, as namely of

Causes of  
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Surueyer.

indulgences. Of which abuses Luther tooke his aduantage to bring the holie things them selues into contempt, as appeareth by what hath bene said before. And this occasion also Caluin & his companions vsed in setting vp their religion in Geneva, as noteth the Surueyer c. 4. where he well obserueth, that. *when men haue bene bitten with abuses, it is an acceptable point to hear the things them selues exclaimed against. For it falleth not (saith he) vnder enery simple mans cap to distinguish well in that matter.*

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3. An other cause were the vices of diuers religious and Clercks. Amongst whome (especially in Germanie) when Luther began diuers things were out of order. Wherevpon they growing into contempt, it was easie to persuaide the people, that their religion also was contemptuous. Men commonly affecting or disaffecting the things as they do the persons to whom they belö. And of this meane principally Luther made benefit for his cause as him self declareth in these words 4. Galat. sol. 229. *If the Papacie had the same holines & austeritie of life which it had in the time of the ancient Fathers Hierom, Ambrose, Austin, & others, when the Clergie had not yet so euill a name but liued after the rules & decrees of the Fathers religiously and holily in outward shew and vnmixed what could we doe now against the Papacie? Ib. If shew outward*

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outward shew and apparance of the old Papacie remained at this day, we shold peraduenture do litle against it by our doctrine of faith, seing we do now so litle preuail. This meane vsed also Caluin as witnesseth the forsaide Surueyer c. 4. wher also he noteth that it is a plausible matter with the people to hear then depraued that are in authoritie. In the lay people also Luther found a great greedines, and as the Apostle speaketh itching ears to hear nouelties. For as him self noteth 1. Galat. fol. 14. The vnscilfull multitude longing to hear news do ioyn themselves to false Apostles. And in others ther was a desire of libertie, and of power to checke their Pastors. And how many this motiue drew to follow Luther Melancthon his cheefest scholer cited by the Surueyer c. 8. telleth in these words. Many for no other cause I see do loue Luther but for that they thinke they haue cast of their Bishops by means of him, and haue obtained a libertie, which will not be profitable for our Posteritie. Item. our fellows (saith he) do sigh so for their owne Kingdom and not for the Gospel. And this meane also vsed Caluin and his crew at Geneva as the said Surueyer noteth L. cir. saying. It is a plausible matter with the people, especially to vnderstand of anie libertie which may appertaine to them selues. And finally in others of the people ther was a vehement thirst for the Church goods, which Luther by

Surueyer.

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Melancthon confesseth that men followed Luther onely for libertie.

Surueyer. So the Gracches moued sedition in Rome by their leges Agrarias.

his preaching exposed to the praye of Princes and people. This bare vsed the wicelists in K. Henrie 4. time to catch that worthe Prince as Stow reporteth, & with it partely, Protestants caught K. Henrie 8. and vsed it to others. For as the said Suruier writeth. cap. 21. *VVhen reformation of religion vvas first vrged it vvas thought such an effectuall motiue as vould procure attention vnto*

Church,  
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Ministers  
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Protesta-  
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*entitle Princes after a sorte to the Church goods. But did these reformers mean that Princes should keep those goods? No. For he addeth. The learned men perswaded them selues that if by anie policie they could ouerthrow Poperie, it vould afterwards be an easie matter to recouer them againe. Besides (saith he) they did not so yeeld ouer their right in that matter to Princes, but it was done vvith diuers cautions and prouisos; by vertue vvherof they supposed in time to recouer all againe into their owne hands. But (saith he) they plaied vvilie beguile them selues.*

4. On Luther and his partners side the first meane of spreding their religion was which him self in these words 4. Galat. fol. 211. noteth in false Apostles. *They make great Protestations that they seek nothing els but the aduancement of Gods glorie, that they be moued by the spirit to teach the infallible truth, and they promise vndoubted saluation to those that receaue their doctrine. An other meane on their side was their dissembled sanctie.*

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Which meane Caluin and his companie most vsed as noteth the said Surueyer cap.

4. wher he saierh. It is not vnknowne to anie of iudgment vvhath the profesſion of anie extraordinary zeal and as it were contempt of the world doth vvorke vwith the multitude. VVhen they see men goe ſimply in the ſtreets, looking downeward for the moſt parte, vvringing their necks avery, ſhaking their heads as if they were in ſome preſent grief, liſting vp the white of their eyes ſome time at the ſight of one vanitie as they walke, vvhether they hear them giue great groines, crie out againſt this ſin and that ſin not in their hearers but in their Superiors, make long prayer, profeſſe a kind of wilfull pouertie, ſpeaking earneſtly againſt ſome mens hauing too much and ſome men too little, which beateh into the peoples head a preſent cogitation of ſome diuiſion to be made in time. VVhen I ſay the multitude doth hear ſuch kind of men they are by and by caried away with a maruelous great conceit and opinion of them, eſpecially when they take vpon them to ſhew a waie or diſciplin vvhich ſhalbe nothing preiudiciall to the people but rather bring them libertie, and yet ſhall reforme all things amiſſe as them ſelues vvoid deſire. Hitherto the Surueyer whoſe words I haue cited at large becauſe they liuely deſcribe our firſt Proteſtant Preachers.

5. But the moſt effectuell mean which Luther had to ſpread his religiō was his licē-

Miniftees  
hypocriſie  
to deduce  
the peo-  
ple.



Luthers  
doctrin  
taketh  
availe the  
fear of  
God in  
this life.

And in  
the next  
life too.

tious and fleshly sweet doctrine, wherewith on the one side he tooke from his followers all fear of God both in this world and the next, and of man too as much as he could and withall remoued from them the exercise of all hard and vnpleasing things. And on the other side licensed them to enioy all the delites and pleasures of this world: and withall assured them both of as much iustice in this life and glorie in the next, as anie Saint in heauen had or hathe. For as for the fear of God in this life he taketh that away by assuring those that haue his iustifying faith, that all their sinnes are forgiven and all punishment due vnto them remitted. Which securitie Calvin some what increased by adding that who once hath iustifying faith, can neuer leese it which two points, who soeuer firmly beleueth I see not how or why he can fear God in this life. For how can he fear God in this life who is sure that nether he can leese Gods fauor nor be punished of him for any sin which he committeth? And as for fear of God in the next world, first Luther tooke quite away Purgatorie, and though he left Hell, yet not for his followers whome he assured that beleuing as he taught them they could not be damned what sooner they did. *So rich* (saith he)

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*lib. de*  
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*lib. de Captiu. cap. de Euchar.*) is a Christian, as he can not leese his saluation with what sinnes soeuer, vntles he will not belecue for no sinnes can damne him. And as touching fear of man also he tooke that away as much as he could. For a Christian (saith he 2. Galat. sol. 66.) is free from all lawes and subiect to no creature. And *lib. de Captiu.* A Christian is bound to no law but to Gods. No law can be imposed vpon Christians by any right ether of men or Angels, but as much as they will themselves. Which doctrine D. Whitaker cont. Dur. pag. 726. expoundeth thus: The conscience is bound to no law, but Gods. And pag. 731. The particuler lawes of Magistrats haue no command ouer the conscience. Which who beleueth need not fear to break any mā law if he can keep it secer. In like sorte Luther remoued from his followers all difficult and hard things. For he taught them that Gods commandments were impossible to be kept, Confession Satisfaction, Abstinēce, Fasting & austerity of life, he ether condemned, or accounted no more acceptable to God than feasting, and pampering our bodies.

6. And on the other side, touching pleasures & delites of this world, he licensed Bishops, Priests, Monks, Friers, & Nonnes to break their vowes of chastitie, pouerty, and obedience, and to marie, to

Taketh also a vvaie fear of mon.

Luthers doctin taketh avay exccise of all vnpleasing things.

Giueh licence to enjoy all pleasures.

get

Luthers  
general  
indulgen-  
ce to sin.

to get riches, and to liue at their owne commādg; gaue leaue to the people to read and vnderstand Scriptures according to their priuat spirits, to make choise of their Pastors, and to take all or a good part of Church liuings. He freed Princes from all Ecclesiasticall subiection, and graunted to all sortes of people a licence to eate at what time and what meat they list yea he gaue a generall and direct indulgence for to syn. For 2. Galat. fol. 66. *A Christian (saith he) hath nothing to do with the law* and sin. 3. Galat. fol. 114. *sin in vs is no sin.* And so. 140. *If sin vex the, think that it is at it is indeed, but an imagination.* ibidem *True diuinity teacheth that there is no sin in the world any more* fol. 138. *Christ saith he is the only sinner.* And his whole drift in that booke is to extinguish in his followers all feeling of sin or remorse of conscience therof, and this he termeth quiet of Conscience. And withall this (as I said) he assureth euery one of his followers that they are as iust as our blessed ladie, and if they be line as he teacheth them as sure of heaune as she is. And do we maruel to see common people to embrace so secure and pleasing<sup>a</sup> a religion? Surely we need maruell no more than to see water run the lower way or stones rolle downe the hill. But alas poore soules who like silly fishes are caught with this pleasing

Luthers  
quiet of  
conscience  
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morse  
of sin.  
Luther  
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Mariæ.

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pleasing but to their euerlasting death. For this learning cometh not from aboue but as S. Iames speaketh is earthly sensuall and diuelish what religion of God can that be which abandoneth al fear of God? what piety can that be which remoueth the exercise of hard things as for the most parte the acts of vertue are. What Christianity can that be which is in league with the flesh and the world which Christians renounce in their baptisme? And these motives I haue noted in the spreading of Luthers doctrine. But let vs hear the forelayd Surseyer.

7. First (saith he cap. 8. Luther and his parteners sought to perswade the Pope and Bishops to their reformation. This is euident by Luthers to P Leo, to the Archb. of Mentz and others. But finding small encouragement of them they vvere driuen (saith he) to flie to the ciuil Magistrats. & the rather to moue them to their reformation they laboured by all means they could to make the Popish Clergie most odious vnto them. They inueighed against their pride, against their superfluities, against their corruptions. They perswaded the Princes that Bishops and Abbots had too much, and told free citties that notwithstanding their freedome in respect of the Emperor, yet they were subiect to their Bishops, and were not (saith he) discontented that so good an occasion was offered them to procure their greater liberty

Luthers means of spreading his doctrine out of the Surseyer.

1

2

3

4

libertie. Moreouer Luther and his were content to yeeld to much against their mind with many vnequall conditions. So at last the ciuil Magistrats began a reformation. The Pope, the Bishops, and the cheefest of the Clergie impugned it, VVherupon their linings which they had in any of those territories were seized into the hands of the ciuil Magistrats. Thus you see euen by the confelsiō of Protestants, that Luther could not perswade his religion to the chiefest of the Clergie, but spred it by temporizing with Princes and States, with yeelding too much euē against his mind, with exciting cities to rebell against their Bishops, and take their linings from them. VVhich whither it be an Apostolike kind of proceeding or no, I durst make the Surueier himselfe iudge. Sure I am that he greatly condemne the like proceeding of Calvin cap. 2. and feareth that Puritans will in time vse the like course to reforme him and his Company.

CHAP.

# C H A P. VI.

*When, by whome, wherfore, and  
how Protestancie began first  
in England.*

1. **I**N the first booke yow haue heard  
how all our Christian Kings to K.  
Henry 8. were Roman Catholickes. Now  
it cometh to shew when, wherfore, &  
how he altered the Religion of all his  
Forfathers and Predecessors. About the  
yeare 1527. He fel in loue with M. Anne  
Bullen daughter to Syr Thomas Bullen,  
who not cōdescending to his lust, vnles he  
made her his wife, he made earnest suit  
to Pope Clement to be diuorced from  
Queene Catherin daughter to the King  
of Spaine with whome he had bene ma-  
ried 20. yeares, and had had by her diuers  
children, vpon pretence that she had bene  
married before to Prince Arthur his bro-  
ther. But the Pope taking great delibera-  
tion and longe time in the matter, King  
Henry in the yeare 1531. ( not vpon any  
dislike of the Popes religion ( but vpon oc-  
casion of delay ( as both Cooper and Stow  
say in their Chronicles, made by the Pope in

The Pro-  
test. di-  
uines in  
German.  
vould not  
auoyv. K.  
Henries  
deuorce.  
Sleidan.  
Engl. lib.  
10. fol. 139.  
Causes of  
K. Henrie  
8. reuolt  
from the  
Pope out  
of Co-  
oper and  
Stow.

the matter of his diuorcement, & diſpleaſure of ſuch reports as he heard had bene made of him to the Court of Rome, & thirdly pricked forward by ſome counſellers to follow the example of Germā, cauſed proclamatiōs to be made in the 29. of September forbidding all ſubiects to procure any things from the Court of Rome. And not content with this, to ſpite the Pope more, he compelled the Clergy the ſame year to giue him 130. thouſand pounds with the Title of the headſhip of England, ſo far forth as the word of God did permit. And in the year 1533. of his own authority he married Anne Bullē, & a good while after made Cranmer diuorce him from his former wife thanliuing, For which vnchriſtiā proceeding being excommunicated by the Pope, he was more enraged. And therefore in the year 1534. by Act of Parliamēt made him ſelf head of the Church, which title Barnes a Proteſtāt ſaith (as Fox recordeth) that the K. got by his & his fellowes labors. And Tindal the Apoſtle, (as Proteſtāts call him) of Englad who the liued, writing An. 1533, to Frith of K. Hēries intentiō againſt the Pope & Clergy ſaith thus in Fox p. 987 I ſmell a Counſell to be takē little for the Clergies profit in time to come. But you muſt vnderſtād that it is not of purchart & for loue of the truth, but to auēg himſelf & to eat the whores fleſh & drinke the marrow of her bones, which becauſe it is writtē ſom-

K Hen.  
diuorced  
from his  
firſt wiſe  
after he  
had ma-  
ried  
ſecond.

Proteſtāts  
begot  
procuring  
the title of  
the head  
of the  
Church to  
K. Henrie.

VWhy K.  
Henr. re-  
uolued  
from the  
P. out of  
Tindal.

somewhat enigmatically. Fox expoundeth  
in the margēt thus, *eating the vvhores fleshe is*  
*to spoile the Popes Church only for the pray & spoile*  
*therof.* Thus yow see it euident euē by the  
confession of Protestants both the yeare  
when K. Henry 8, began to renolt frō the  
Pope. To wit 1530. & his Countellers  
therin, to wit, no Bishops nor Diuines but  
Laymen; who hoped (as they were) to be  
partakers of the pray. And his motiue ther  
vnto, not dislike of the P. religiō or like of a  
better, but malice against his persō, & co-  
uerusnes of the Church goods. And out of  
these two fōurains haue sprōg since all the  
Protestacie of Engl. which whether they  
were liker to be fōurains of Gods or the  
Diuels religiō I leaue to euery one to iudg.  
2. And as the motiues so his alteratiō were  
malice & couetuosnes, so his proceeding af-  
ter was euer cruell couetous & blooddy,  
quite differēt frō his proceedings in the for-  
mer time, For wheras before in 22. yeares of  
his Regn he had bene gētle & put none of  
his nobility to death besides the Duke of  
Buckingham & Earle of Suffolk for trea-  
son In 16. yeares after, of six Queenes  
which he had, he put away two, wherof  
one died for sorow, other two he beheaded  
the one for adultery, the other for incest  
also, a thing vnheard of befor in Enlgish Q.  
the fift he caused to be opened for to saue

K. Henz.  
forlooke  
the P. not  
for loue of  
truth but  
for spite  
and con-  
tousnes.  
Beginning  
of Prote-  
stancie in  
England.  
An. 1530.  
Counte-  
llars, ther-  
to laie  
men.  
Motiues.  
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Cauetous-  
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Protestan-  
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K. Henries  
proce-  
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Blondie  
proceeding  
of K. Hen-  
tie after  
change of  
religion.  
first Pro-  
test. Que-  
ne of Eng-  
land exe-  
cuted for  
adultery  
& incest.  
Queens.  
Cardinals.  
Abbotts.  
Dukes.  
Marques-  
Earles.  
Lords.  
Countesse.  
Marquesse.  
Rauin.

the child in her belly, and the sixt he ment to haue executed for heresie. Of Cardinals he beheaded one, cōdemned an other, brought the third to death, with greefe and sorow. Of Lords Abbots he hanged, drawed and quatered six, Priors fīue, besides a great number of Priests, Monks, and Friers. And of the Nobility he condemned one Duke to perpetual prison, beheaded a Marquesse, beheaded two Earles, one Earles sonne and heire, and fīue of his Vnckles all in one day, beheaded six Lords and one Lords sonne and heire: & hanged one Lord, beheaded one Countesse, attainted one Marquesse; and of knights, gentlemen, and others, executed great numbers. And for his couetousnes of Church goods, besides the 130. thousand poundes, exacted as before of the Clergy, the very same yeare he suppressed the Hospitall of S. Iames nere to Charing Crosse Anno 1532. suppressed the priory of the Trinity in London. Anno 1534. suppressed the houses of the Obseruant Friers in Englād and tooke to himselfe all fruits and tenths of all spirituall goods and promotions An. 1534. tooke the reliques and cheefest Iuells out of Monasteries, Anno 1536. suppressed all religious houses to the value of 200. poundes and vnder, and tooke all their lands and grounds. *The number of these*

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these houses (saith Stow) were 276. the value of their lands then 32000. pounds and more by the year. The moucable goods as they were sold at Robin hood penorthes amounted to more than one hundred thousand pounds. It was a pitifull thing (saith he) to heare what a lamentation the poore people in the Countrey made for them. For there was great hospitality kept among them, and as it was thought more than 10. thousand persons Maisters and seruants had lost their linings by the putting downe of those houses. Anno. 1538. All Abbeis and religious houses were suppressed, and S. Thomas of Canterbury Shrine pulled downe, which was (saith Stow) built of stone about a mans hight. The vpper part of timber which was couered with plates of gould damasked with gould wiew, which ground of gould was again couered iewels of gould 10. or 12. croouped with gould wiew into the said ground of gould. Many of these rings hauing stones in them brooches Images Angels pretious stones and great pearles &c. The spoils of which shrine in gould and pretious stones saith he filled two great Chests, the which six or eight strong men could do no more than carie one of them at once out of the Church. By which one may gather the inestimable riches which King Henrie got by all Abbeis and Shrines. Moreouer Anno 1540. he suppressed the knights of the Rhodes. And finally Anno. 1505. all Chanteries Colledges & hospitals were giue to the K. And yet not

VVhat  
mischief  
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to Eng-  
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Protestan-  
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goods,  
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Churches  
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Protestants  
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Geneua  
and Beza.

content withall these Church goods, which were inestimable, within two years after, to wit An. 1540. imposed a great tax vpon both Clergy & Layty as neuer was heard of before in England, as yow may read in Stow & other. And withall coined base mony in great aboundance which was after called downe to halie valowe, Thus yow may see how Prote- fancie or rather one pointe therof, to wit, The deniall of the Popes supremacie altered this K. from a liberall and clement Prince, to a most cruel & couetous mā, & how it entred into our Coutry, not only with the losse of our Contrymens soules, but also of their goods and liues, & made such hauock of me & weeme, of churches, houses, ancient Monuments, stately build- ings as if some fury had come out of Hely, or somme mortall enemy had gon roging vp & down our Contry. Surly who well considereth this may say of Protestacy as Bacroft in his suruey c. 3. saith of Geneua. *It had bene better for this lād if neuer English mā nor Scottish mā had bene acquainted there* And of Luther as he c. 8. saith of Beza *those Churches that followe Beza as humor may iustly wish he had neuer ben born.* And the Dāgerous Posirioner L. i. c. vlt. saith he *thincketh the Scottish Mimsters wrought more mischeefe in that Country in 30. years thā the P. of Rome had done before, in 500.*

3. Finally

3. Finally the success which this King reaped by his alteration was most miserable. For whereas before he was loved of English-men at home, and feared of strangers abroad, after this change made, he was secure of neither. For first Lincolnshire men rose against him to the number of 20 thousand, & straight after Yorkshier men to the number of 40 thousand. And these insurrections being appeased the Yorkshier men twice after attempted an insurrection. And from abroad he was accursed of the Pope, and stood in continuall feare that some foreign Prince would invade his Land. And as Frier Peto then told him to his face openly in the Pulpit at Greenwich, that if he proceeded in his course it would befall to him, as it did to Achab, that dogs should lick his blood, & there should not be one left of his issue to piss against a wall. The first wherof was seene to be fulfilled after his death, when the lead wherein his body was wrapt, whilst in the carriage therof to Winsor, it stood in the ruins of the monastery of Syon broke, and his blood ran out, which the dogs lick up as a graue writer reporteth out of their mouth that sawe it, and the second we all now see to be accomplished.

Miserable  
success  
after Pro-  
testancie.

Commo-  
tions.

Prophetic  
of F.  
Peto.

4. Catholick religion thus maimed in one point by King Henry, was after his death heere turned into Protestantcy, First in K. Edwards time and after in Queene Elizabeths reigne. But who considereth by what authority by what meanes, & whose procurment it was done, may iustly think that it was not wrought by God. For Protestantcy was set vp, not by the authority of any man but first by the authority of a child of 9. yearesould scarce come to the vse of reason and not fit to gouern himself and after by the authority of a woman. The meanes by which it was set vp was nether miracle nor extordinarie vertue of the first preachers of it or their publick confuting by disputation their aduersaries as Catholick religion was set vp by S. Austin, but meere the will of the Protector in King Edwards time, and of the Queene in her time, and the terror of lawes. Which meanes are more seeming as besitting Turkish than Christiã religio. And lastly the procurers of this change were not Bishops or Diuins, but ether wholly Laymen ignorant of Scripture & diuinity, against the will of all the Bishops as it was in Queene Elizabeths time, or principally Lay-men against the consent of the best learned of the Pastors as in K. Edwards time. And how little these men cared

A child  
first and  
after a  
woman  
authors of  
Protestan-  
cie in En-  
gland.

Meane,  
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Procurers  
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cared for religion, but euen against their  
conscience sought their owne aduance-  
ments, appeareth by the Duke of Nor-  
thumberland a principall Doer in the al-  
teration in K. Edwards time, who stuck  
not to tell euen in that time to M. An-  
thonie Browne after created Vicount  
Mountaigne as I haue often heard of his  
honorable and vertuous Lady lately de-  
ceased, that he knew the Roman religion  
to be the truth, but yet (said he) since we  
haue begon with this new, run God run  
Diuel, we wil go forward. And that reli-  
gion was but a colour of his ambitious  
pretences is also euident, by what Stow  
writeth of him. For first he repeateth his  
Oration to the Lords wherein he saith *that*  
*Gods cause and the preferment of his (new) word*  
*was the originall grownd of proclaiming Queene*  
*Iane*, and after reciteth his words at his  
death where he professeth the Rom. Ca-  
tholick faith, and professed that he did not  
for hope of life, but for conscience, and ac-  
knowledged the euils then hapned to  
England to haue comen by the new  
religion By this iudg of the rest and now  
let vs return to Luther.

D of  
Nor-  
thumb.  
confesseth  
that a-  
gainst his  
conscien-  
ce he set  
vp the  
new re-  
gion.

Stow.  
lib 2.  
An. 1553.

CHAP. 7.

## CHAP. VII.

That Luther was ignorant or  
meanly learned,

<sup>1</sup>  
Luthers  
yong  
years.

<sup>2</sup>  
Studied  
in no  
famous  
vniuers.  
Fox. p. 770.

<sup>3</sup>  
Corporal  
impedi-  
ment of  
studie.

<sup>4</sup>

**T**Hat Luther was but meanly learned  
whē he first begā Protestatisme I wil  
proue many waies. First by his yong years  
for he was but 34. years ould when he be-  
gan this new doctrine. At what yeares  
men haue rather the ground of lear-  
ning, than are any way excellently lear-  
ned. Secondly, he studied in no famous  
vniuersity nor vnder any notable Maister.  
For the chiefe place wher he studied  
was Erphord in Germany, a place of no  
name, and his Maisters names are 'so ob-  
scure as they are not knowne, vnles we  
reckon his black Maister wherof we shall  
speack heerafter. I might also adde that he  
was brought vp in a monastery because  
D. Whitak. cont. Dur. p. 733. saith *what can  
we expect out of Monasteries but Monkish supersti-  
tions vnlearned?* Thirdly, he had a very great  
impediment of studie, For tom. 2. pag. 22.  
thus he writeth: *I dare not read two whole  
leaves togeather nor two or thre lines of a psalme,  
nor looke vpon any thing long. For streight I haue a  
noise in my ears that I am faine to lay dovvne my  
head to the forme.*

2. Fourthly I proue Luthers ignorance  
by his doctrine. For as Feild lib. 4. of the  
Church

Church c. 24. graunteth, *Luther made que-  
stion of S. Iames epist. & of others. Wittak. cont.*  
Dur. p. 12. saith he vvrote disgracefully of it, p. 20  
doubted of it. & p. 22. called it strawish in respect  
of S. Peters and S. Pauls Epistles. And yet as  
the same Feild saith he had but vweak and  
friuiolous reasons to doubt, or as Whitak. p. 19.  
hath, had no iust cause of suspition, or as Fulke  
addeth in 2. Iacob. had no reason. wherfore  
ether Luther had no iudgment or lear-  
ning to think friuiolous yea no reason,  
weightie reason or he had lesse grace to  
reiekt a parte of Gods word for no rea-  
son at all. Moreouer Fox pag. 1167. setteth  
downe these Articles which I think few  
wil iudge to proceed from great learning.  
To burne Heretiks is against the will of the spirit.  
To fight against the Turk is to repngne against God  
Soules in purgatory do sin without intermissiō, &  
diuers others which Fox is faine to file  
with his expositiō, D. Couell in defence  
of Hooker: pag. 42. setteth down this Ar-  
ticle of Luther: Faith vnles it be without euē  
the least good work doth not iustifie. And p. 101.  
saith Luther is not afraid to affirme that Sacra-  
ments are effectuell though administred by Sathā  
himselfe. Feild also lib. 3. of Church pag. 127.  
granteth that Luther taught. That when and  
wher no Presbiter cā be found to performe the office  
a lay mā yea a womā may absolue. which I tink  
few learned Protest. wil defend Calvin

His igno-  
rant doc-  
trin.

The diuel  
maie ad-  
minister  
sacramēts  
by Lu-  
ther.  
VVeemen  
maie ab-  
solue  
from  
sinnes.



The God  
head suf-  
fered  
wvith  
Luther.

4. *Instit. cap. 17. Parag. 30.* saith that the Lutherans opinion of the Eucharist raiseth vp *Eutiches heresie*. Luther himselte *lib. de Con- cil. part. 2. pag. 276.* plainly teacheth *Diuinitatem posse pati*, that the God head could suffer. And as *Zuinglius respons. ad Confes. Luth. fol. 458.* testifieth clearly & roundly professed that he wold not acknowledg Christ for his Saviour, if his humanity onely had suffered. Himselte *lib. de Captiu. cap. de Euchar.* leaueth it free to be- lieue in the Eucharist ether *transubstantiation* or *impanation* and professeth that he firmly beliueth *panem esse Corpus Christi*, bread to be Christs body. And *6. 3. Galat.* auoucheth infats to haue acts of faith & beleef, whils they are baptized, which *S. Austin Ep. ad Dardan.* counteth most ridiculous.

5  
Protestants  
censure of  
Luther.

3. Fifthly I proue Luthers ignorace by the censure of diuers Protestants, Fox saith p. 488 *Luther had blemishes in doctrine, & went awry.* Sutclif Answ. to except. p. 41. Luthers opinion (about the Euchar.) is hereticall by inferce of such Cōclusiō as follovv of it. To which he addeth p. 55. that he is an Heretik who holdeth any point condēned for heresy, wherpo an other may infer that Luther was an Heretik. Zuing. in his Ep. to Luther Anno 1526. saith vve easily see that thou (Luther) art an vnscilfull or very ravy diuine Whitak. cont. *Dur. p. 22.* It maketh not much matter (saith he) vvwhether Luther said so or no. p. 27. vvhat is it

Zuinglius  
indgeth  
Luther to  
beigno-  
rant.

it to me? I care not what they (Luther and his  
cheef scholers) misliked. And as Fox saith p.  
788. Some Protestants giue clean ouer the reading  
of Luther, and fall in vtter contempt of his books.

4. Lastly, I proue Luthers ignorance by  
his owne confession. For as Sleidan re-  
porterh lib. 13. he said thus. *V*hen I began to  
preach against indulgences I scarce knew what the  
name of them ment. And in Fox pag. 1173. he  
confesseth that he is not certaine, what is  
done with a soul which departing with-  
out a tuall sin yet hath the originall roate  
of sin, nor whither Fear in a man dying  
with imperfe& charitie let his entrance  
into heauen or no. In like sorte in *Colloq.  
Mensal. fol. 154.* he professeth that he know-  
eth not how discerne, *Legem ab euangelio* the  
law from the Gospel. And other wher he  
saith that he knoweth nether Greek nor  
Hebrew. And *L. de Captiu. cap de bapt.* Here  
(saith he) I confesse my ignorance. And *cap. de  
Matrim.* vnto this day I am so vncertain about  
yowes as I know not when they are to be thought to  
bind. *Ib.* I dare not define whither pluralitie of wi-  
ues be lausful. And *L. cōt. Chatharin.* plainly cō-  
fesseth how ignorant he was in the begin-  
ning of his new preaching about Indul-  
gences, the Pope, Church of Rome, Coun-  
cels & other matters. And 3. *Galat. fol. 170.*  
*I haue scarsely learnt the first principles* (of the  
vse of the law) See it *fol. 12. and 100.*

Some Pro-  
test con-  
temne  
Luthers  
books.

6  
Luthers  
confessiō  
of his ig-  
norance.  
*Sleidan  
Engl lib. 16.  
fol. 132.*  
vwhen  
Luth be-  
gan first-  
to preach  
against  
pardon he  
knew not  
vwhat that  
matter  
ment as  
him self  
confes-  
sith.

5. And

Think of  
this my  
deere  
Country-  
men.  
Nemder  
bk. 2. expli-  
cat. orbis  
terra.  
Fox. p. 416.  
Edw. 1563.  
Lut.  
Apolog.

Ignorance  
of Eng.  
Ministers.

Decaie of  
learning  
in Eng<sup>l</sup>d  
w<sup>th</sup>  
Proteſtacie

5. And was this the man that controlled all the Fathers? that condemned al Antiquitie of ignorāce and blindnes? that condemned al the Canonists & ſchole diuines? was this *the* God (as ſome call him) of diuins? was this *the* conductor of Iſrael? was this the man that *was* giuen by God to li<sup>g</sup>hten the w<sup>o</sup>ld? O wilfull blindnes of men, who wil follow ſo ignorant and blind a guide! What muſt become of both him and them that follow him and forſake the ancient Fathers and Catholik Church, but what our Sauour ſaith of the like. If the blind lead the blind doe they not both fall into the ditch. And if Luther who had (as he ſaith) the firſt fruits of the ſpirit, was thus ignorant, what may we think of others who ſucceded him? *Some of our Miniſters* (ſaith Collins in his ſermō at Pauls Croſſe 1607.) *are enemies to learning.* Godwin in his preface befor his Catalog of Biſhops writeth *that the beſt vvits daily reſuſe the vniuerſities or diuinitie at leaſt. And euery age* (of Proteſtant) *bringeth les plentie of learned men among vs than other, And it is much* (ſaith he) *to be feared that our poſteritie vvill truly ſay.*

*Aetas parentum peior auis tulit*

*Nos rudiores, mox duros*

*Progeniem inruditiorem.*

The Declaration of diſciplin printed at Geneva an. 1580. ſaith p. 148. *That now in ſteed of labor*

of labor idlenes is comen into the vniuersities, contention, neglect and almost contempt of all religion with dissolute licence and libertie, whereby they giue them selues to all riot and wantones. It greueth me (saith that writer) how far they are from Muses & learning. Euen the verie temples of religion, the altars the Chapels do waxe prophane vnholie and void of al true religion. And much more of the like sorte ib: I. B. alias Bacster in his taile of two legged Foxes cap. 11. greatly complaineth of the decay of learning. pietie and religion; and the contempt and beggarlines of Ministers. Wher he saith that some of them haue no more knowledg than idols of woad or stone, and termeth them Syr Ibons lack latin lack learning, lack cōscience. O how doth learning decay and ignorance increase, when our aduersaries thus openly confesse it. And what wilfull imprudēce is it to think that these kind of fellows can see more thā our ancient Prelats and diuines. And hauing thus seene Luthers small learning. now let vs behold his life and maners.

## CHAP. VIII.

*That Luther was a naughtie and vicious man.*

1. **M**Y proofes of Luthers vicious and naughtie life I will reduce to three heads

Three  
kinds of  
proof of  
Luthers  
vice

1  
2  
3

Luthers  
pietie for  
the time  
of his  
Cath.  
religion.

Luther  
confesseth  
that he  
hated God

heads. The first shalbe touching his owne  
deeds. The second touching his doctrine.  
And the third touching the effects of bo-  
the. As for his life it seemeth that for a  
while after he entred into S. Austins order  
he did seriously giue him self to pietie and  
deuotion. For that he writeth of him self  
while he was a Frier *1. Galat. fol. 37* I ende-  
uored my self to keep the Popes Lawes as much as  
was possible for me to doe, punishing my poore bodie  
with fasting, watching, praying and other exercises.  
I honored the Pope of mere conscience & vnfaigned-  
ly and whatsoeuer I did, I did it of a single hart of  
good zeall and for the glorie of God. And fol. 38.  
I kept chastity pouerty and obedience, I was free  
from the cares of this present life, I was onely giuen  
to fasting, watching, praying. Thus Luther for  
a time, and happy had he bene if he had  
so continewed. But as he entred into re-  
ligion vpon fear because he with whome  
he walked in the feilds was there slaine  
with a thunderbolt. So fear being an il  
keeper of continuance, he afterward fell  
from this zeall of his owne good & Gods  
glorie, and in steed therof fostered (as him  
self writeth fol. 38.) *cit. cōtinuall mistrust doubt-  
fulness and hatred & blasphemie against God.* And  
*prefat. 1. operum tom. 1.* I felt my self (saith he)  
to be before God of a most troubled conscience, I  
loued not yea I hated (ō horror to hear) God iust  
and punishing sinnes, and vvith secret if not blas-  
phemie

phemie yet with great murmuring I repined at him. I raged so with a feare and perturbed conscience. Thus Luther of him self before he began Protestantisme. And I pray the Christian Reader was this change in Luther from zeall of Gods glorie to hatred of God, from God or from the diuel? was a man in this case likelie to haue particular light from God touching his truth rather than anie in the world besides? Or rather hauing (as him self confesseth) lost a good conscience, was he not like (as S. Paul speaketh) to make shipwrack also of his faith? was not a man of his disposition fit to be made of the Diuel a broacher of heresies, and an apt instrument to lead manie soules to hell?

Luthers  
fit dispo-  
sition to  
become  
an Arche-  
retik.

2. Of his enuie for which he first began Protestantisme you haue heard befor, and likewise of his pride for which he cōtinew-  
ed it. But his pride was otherwise so notorious as Protestants tax him for it. God (saith Conrad Regius lib. cont. Hessum) for the sin of pride wherewith Luther exalted him self hath taken away his spirit from him, and in steed thereof hath giuen him a wrathfull lying and arrogant spirit. Oecolampad. lib. cont. confes. Luthers, writeth that, Luther was puffed vp with the spirit of pride and arrogancie. And the Tigurin Ministers in their answer for Zuinglius pronounce that, Luther is caried

Hic enuie.

Pride.

away

VVrathe.  
Wittenburg, de  
Causis Cath.  
Judei, cap. 3.  
et ad vino.  
surreu. sm.  
lib. 3. cap. 6.

away with too much insolencie. Of his wrath and anger D. Feild lib. 3. of the Church cap. vlr. cōfesseth that Luther was of a violent spirit and caried too much with the violent streame of his passions, and the Tigurins Gesnerus and others dislike his distemperat passions. Fulk in cap. 3. Philip. giueth this verdict of him. Luther pursued contentions more bitterly than was meet. The Tigurins respons ad Luther. write, that he followed too much obstinacie and pride and that much of the malignant spirit was in him. Iesner in his bibliotheca saith. He could bear none but such as agreed with him in all points. God (saith he) forbid lest by his contention and impudencie he hurt the Church. Erasmus a Cōfessor with Fox, and of good iudgment and a plaine and wel meaning man with D. Reinolds lib cont. epist. non sobr. Lutheri, giueth this sentence of him. Luthers epistle breatheth deadlie hatred, is all full of impotent if not furious reproches and malicious lies. He malepertly rageth against Kings and Princes when he list. Extreme hatred desire of command and firebrands of Incitors drive him out of the waie. He cracketh naught but diuels Sathans, Hobgoblins, wiches, Magas & such more than tragicall speeches. His minde can be satiated with no raling, he is besid him self with hatred, he hath no sinceritie, no sobrietie, no Christian modestie. If you take out of his books hyperbols, railing, scoffing, repetition, asseuerations, articles of VViless & Hne, perhaps litle will remaine of his owne.

Caluin

Cah  
fol. 1  
scat  
lie fi  
saith  
vnta  
&c.  
to h  
fe, a  
3. l  
to c  
clea  
not  
par  
liks  
to v  
con  
of S  
and  
fri  
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ie &  
him  
con  
he c  
nan  
tha  
An  
red  
for  
hei

Calvin in Schusselburg lib. 2. theol. Calvin.

fol. 126. concludeth that. Luther multis vitijs

scatur. hath many faults. As for Luthers flesh-

lie filthines him self tom. 1. epist. Latin. fol. 334.

saith that. I am burnt with the great flame of my

untained flesh. I am servent in the flesh sloshe lust

&c. And as the world knoweth, contrarie

to his promise made to God; married a wi-

fe, and her a Nonne.

3. But to leaue Luthers carnall vices, and

to come to worse, such as by them we may

clearly see. that Luthers preaching came

not from God. First he reiected a good

parte of Gods word, as not onely Catho-

liks say but most Protestants also confesse,

to wit the Epistle to the Hebrues, the se-

cond of S. Peter, the epistle of S. Iames &

of S. Iude, the second and third of S. Ihon,

and the Apocalips. And this he did vpon

frivolous yea vpon no reason as is before

shewed. Now how hatefull a sin it is to re-

iect Gods word euery one seeth, and God

him self declareth by his curse Apoc. 22. Se-

condly, of that part of Gods word which

he did admitt he corrupted diuers places

namely Rom. 3. wher he the Apostle saith

that mā is iustified by faith he added (Alone)

And being asked why he did so he answered

so I cōmād & so I wil, my wil shal stād

for reason stil to. 5. Germ. fol. 141. And this

heinous vice was so notorius in Luther

His lea-  
cherie.  
Luther in  
Sleidan.  
lib. 2. fol. 23  
my profet-  
sion is not  
of life and  
manners.

Reiected  
a parte of  
Gods  
word.

Luther in  
prologis  
harum epi-  
stolarum.

Corrup-  
ted the  
text.

Biblia  
German.



as Zuinglius his Coapostle *L. de Sacram.* Tom. 4. pag. 411. 412. thus writeth to him. Thou doest corrupt the word of God thou art seene to be a manifest & common corrupter of the holie scriptures. How much are we athamed of thee who hither-to esteemed the byond all measure and now proue thee to be a false man. Fulke also in his Preface to his Annotat. saith that Luther in his heat misliked a true translation of the Bible. So far could passion transport this new Apostle. Thirdly, he impugned that which in his conscience he tooke to be truth and so committed that heinous sin against the holie Ghost, which our sauiour saith shall be forgiven neither in this world nor the next. For as is before declared he often times offered to suppress his new doctrine if he were not bound to recant it, wherein he must needs doe againsts his owne conscience ether in preaching his new doctrine knowing it to be false, or in suppressing it thinking it to be Gods truth. And in *Colloq. Mensal. fol. 158.* him self confesseth thus. *I neuer leant these thoughts that I wish and desire that I had neuer begun this busines.* And in *parua Confessione.* I knew (saith he) that the elevation of the Sacrament was idolatrous, yet I kept it in the Church of VVittenberg that I might spite the diuel Carlostadius. & what wold not he do or say

Vvent  
against his  
conscience.

Luther.  
wisheth  
he had  
neuer be-  
gun Pro-  
testancie.

say to  
frein  
thau  
not v  
relig  
he ha  
and a  
man  
kind  
cate  
neth  
chanc  
nicat  
receas  
sell w  
case  
Cour  
at all  
man  
hum  
Caus  
man  
rupte  
hol  
God  
his w  
hol  
4. Y  
was  
fene  
proui

say to spite Catholiks, who to spite his freind and first scholer permitted (as he thought) idolatrie against God. And shall not we with wo had neuer knowne that religiō, which the Author therof wiseth he had neuer begun? And albeit both he and all Protestants account it a thing commanded by God to communicate in both kinds and forbidden by him to communicate in one onely yet as Iuel *Art. 2. diuis. 6.* nether doth nor can deny, he wrote. *If perchance the Councell shold appoint (to communicate in both kinds) we would least of all receaue bothe but then first in despite of the Councell we wold receaue but one or nether and in no case both kinds.* Behold how to spite a Councell he wold ether not communicate at all or not so as he thinketh God commanded. And who will see more of this humor of Luther may read Vbenberg *de Causis Cathol. fidei &c. cap. 15.* But was this man who thus partly reiected, partly corrupted Gods word, and sinned against the holy Ghost likelie to be a man chosen by God to be a new preacher and restorer of his word, and strangely lightned by the holy Ghost? No Surely.

4. Yea that we may be assured that it was the Prince and spirit of darknes who sent and lightned him, almightie God so provided that no aduersarie nor stranger,

Luthers  
confes-  
sion that  
he learnt  
his doc-  
trin of  
the di-  
uel.

These  
words  
are left  
out in  
the edi-  
tion of  
vitten  
berge.

but him self should vtter, & not vtter one-  
ly, but write and print for a warning to all  
posteritie, that in the dark night he learnt  
his doctrin of the Prince of darknes. For  
*lib. de missa angulari tom. 6. Ienen. fol. 28. b. and*  
*edit. Wittenberg. 1577. by Thomas Kelug*  
*tom. 7. fol. 228. he writeth thus. Vpon a certain*  
*time I sodenly waked about midnight, then Satban*  
*began his disputation with me saying. Harken right*  
*learned Doctor Lucher. Thou hast said priuat Masse*  
*these 15. yeare almost euery day, what if priuat*  
*Masses were horrible idolatrie? what if ther were*  
*not the bodie and bloud of Christ, but thou wor-*  
*bipedst bread and wine and shewedst them to be*  
*worshipped of others. To whome I answered (saith*  
*Luther) I am an anointed priest, receaued vnction*  
*and consecration of a Bishop and did all things by*  
*command & obedience of my Superiours. How then*  
*shold I not haue consecrated seing I pronounced the*  
*words of Christ seriously with great earnestnes?*  
*Thou bearest this. All this (said he (the diuel) is*  
*true. But the Turky and Heathens do all in their*  
*temples vpon obedience, and do their seruice with*  
*deuotio. The priests of Hieroboam did also all things*  
*with zeall & with deuotion against the priests in*  
*Hierusalem. VVhat if their ordination and conse-*  
*cration were false as the Turkish and Samaritans*  
*are false Priests; thy worship is false and impiou.*  
*Here (saith Luther) I began to sweat and my*  
*hart to quake and beat within me. The diuel can*  
*place and vrge his arguments fully to oppose & hath*  
*a great*

a great and strong voice. And these disputations are not long adoining but streight one answer followeth an other. And I well found then how it falleth out that men ore found dead in the morning in their bedds. He can kill the bodie, he can also by reasoning driue the soule into such straites that in a moment it is to forsake the bodie. VVher to he hath almost driuen me full often. Surely in the dispute he caught me, and against my will I wold haue caried such a heap of blasphemies before God, but willingly vvold haue defended my innocencie. VVherfore I marked what cause he had against my prusthood and consecration. Hitherto Luther, whose words whether I haue truly alledged or no may be seene in the editions which I named. And after this Luther setteth downe five arguments which he learnt of the diuel against priesthood and Masse. O detestable Maister! O hatefull scholler! O execrable doctrin! O abominable schole! And, O heauens be amazed that a Christian wold beleue the diuel rather than Christs Church, and that Christians shold follow him who professeth to follow the Diuel!

5. Ministers being greatly ashamed at this testimonie of Luther against him self & his doctrin, endeauor to cast manie mists before peoples eyes that they shold not perceau the horror therof. D. Sutlis l. de Eccles. pag. 298. saith it was a dreame. But Luther

Luther confesseth that he vv as caught of the diuel in disputation.

How ministers glosse Luthers confession.

saith plainly that it was after he awaked, and telleth what a voice the diuel vsed, & how he had like to haue died for fear. Feild L3. of the Church. vlt. luel Art. 1. diuif. 2. and others say it was but *a spirituall conflict and tempting of Luther to despaire*. But howsoeuer the diuel ment also to draw Luther to desperation, it can not be denied, but that he ment to perswade him to detest his priest-hood and Masse, as is euident both by the words cited and by the five arguments which the diuel brought against the Masse with which Luther (as he saith) was caught, that is perswaded to reiect his priesthood and Masse which before he greatly esteemed. It can not therefore but impudently & against Luthers owne words be denied, but that this new doctrine, that Priesthood and Masse are naught, he learnt of the diuel, howsoeuer the diuel hauing perswaded him that, met with all to driue him to despaire. And howbeit our Ministers be ashamed of Luthers learning and freindship with the diuel yet he him self braggeth therof. For 10. 2. Ieren. fol. 77. *Belene me (saith he) wel, yea very wel I know the diuel. He often times walketh with me in the Dorter. VVhen I am in companie he hurts me not, but vvhen he catcheth me alone then he teacheth me maners. Againe. The diuel oftener and nearer sleepeth vvith me than my Kate. I haue tyvo maruolous diuels*

Forther  
confes-  
sion of  
Luthers  
familia-  
ritie  
vvith  
the diuel.

diuels, vvho among the diuels are great Doctors in diuinitie. And in his letters to the Elector of Saxonie. The diuel some times so passeth through my braines as I can nether vvrite nor read. And in Colloq. latin. fol. 32. I had rather (saith he) be killed by the diuel than by the Emperour. And of the forsaide conference betwene Luther & the diuel Erasmus cont. epist. non Sobr. Luther writeth thus. He bringeth in a disputation of the diuel vvith a man, in his booke of Masse in corners, & ascribeth such strong argumētts to him (diuel) as he saith he could not ansvver them. And againe. The diuel did impugne his mynd about Masse vvith strong vvoapons. Thus Eraimus a Confessor and plaine meaning man amongst Protestāts. And the Ministers of Zurich in their Confession fol. 25. 26. 127. call Luther the Minister of Sathan, and say that he wrote his booke impulsu spiritus (Satanæ) cum quo disputationem instituit, quique vt videtur Lutherum disputando superauit, by the motion of that spirit (Satan) vvith, vvhome he disputed, and vvbo as it seemeth overcame him in disputation. This same also testifie Gesnerus; Tostanus Neostadius, Beza, Calvin and others cited by Feuardent in lib. 4. Iven. cap. 32. Nether was it peculier to Luther to be thus taught of the Diuel. For to Carolstadius appeared a diuel whiles he was preaching, as Alberus a Protestant witnesseth to which the Ministers of Basil add that

See Feu-  
ard. in 4.  
Iven cap. 32  
Vlberg.  
Can. 21.  
Apol of  
Protestants  
trat 1. cap. 3  
parag. 2.  
Testi-  
monie  
of other  
Prote-  
stants  
for the  
same.  
Erasmus.  
Fox in Ca-  
lendar D.  
Remol.  
Confer.  
pag. 155.  
Mini-  
sters of  
zurich.

Gesner  
and o-  
thers

he was killed of a diuel. Zuinglius in his book *de Subſid. Euchar.* profeſſeth that he learnt his doctrine about the Eucharift of a ſpirit which I know not (ſaith he) *albus an alter fuerit, whether it were black or vyhite*, that is good or bad God or the Diuel. Calvin *epiſt. ad Bucer.* confeſſeth he had, *Genium a familiar*, to whome he attributeth his vaine of curſing. And of Knox his conference with the diuel you may ſee *Hamilton Conſut. Calvin. pag. 254.* And thus much touching Luthers deeds.

Luthers  
vicked  
doctrin.

6. As for his wicked doctrine ſome thing hath bene ſaid already, and here we will add a litle more, referring the cheef to the third part of this Treatiſe. In behalf of ſin, he teacheth *l. de Captiu.* thus. *No ſinnes cā damne a Chriſtian but onely incredulitie.* And againſt goods works he hath theſe two Articles in *Foxp. 1167.* *In euerie good work the inſt man ſinneth. Euerie good vvorke of ours vyhen it is beſt done is a veniall ſin.* In ſauor of carnall luſt he writeth *ſerm. de Matrim.* *If the vyife can not or wil not, let the maide come againe. As it is not in my porver that I ſhold be a man: ſo it is not in my porver that I ſhold be vyithout a womā.* Item. *It is not in our porver that it ſhold be ether ſtaied or omitted but it is as neceſſarie as that I ſhold be a mā & more neceſſarie thā to eate drink or ſleepe.* And *l. de Captiu. l. de Matrim.* *If a womans huſbād be impotent than (ſaith he) I vould aduiſe that vyith*  
conſent

consent of her husband she should by with an other, or with her husbands brother, yet with secret marriage. If her husband vould not consent I vould advise that mariyng to an other she should fly into some remote & vnknowne place. lb. I had rather suffer pluralitie of wiues than diuorce.

7. And as for the effects of Luthers new doctrin Erasmus Epist. ad Vultur. saith thus.

Bring me one whome this Gospel (of Luther) hath of a glutton made sober, of seince, mild, of couetous libervall, of an ill speaker, wel spoken, of vnchaste shamefast. I can shew them many who are made worse than they were. To this Feild lib. 3.

of the Church cap. 8. findeth no better answer than to say thus, Erasmus was variable and inconsistent. But by his leaue otherwise iudged

Fox of Erasmus whē he placed him in his Calendar for a Cōfessor, otherwise D. Reynolds whē in his Confer. p. 152. he termeth

Erasmus a man of excellent iudgment. & p. 155. a plaine & wel meaning man. And for his iudgment of the Lutherā maners Feild cā not

shew that Erasmus was various. But what wil he say to Calvin who admonit. vlt. ad Vvestphal. writeth that Lutherans haue not

one iot of honest shamefastnes, are brutish men, & make no account of the iudgment of men or angels? What wil he say to Luther him self who

5. Galat. fol. 252. writeth that his followers are seuen times worse vnder the name of Christian libertie than they were vnder the Pope. And

Epist. ad Albert d Mogunt. Horribile est si vir in morte inueniatur sine vxore.

Luthers vicked faith

Slaidan lib. 6 fol. 83

Caluin.

Luther.

Men se- uē times worse vwhen they are Prote- stants than be- fore.



By Pro-  
testancie  
men  
grow  
out of  
kind.

fol. 285. This (saith he) is the lot of the (new) Gospel that when it is preached men begin to spoile to rob, to steal and to beguile. To be brief men seene sodenly to grow out of kind and to be transformed into cruel beasts. And much more he hath of the like sorte fol. 27. 286. 39. 252. And who will see more of the wicked effects of Luthers Gospel may read Schusselb. lib. 2. Calvin. theolog. Iezler. de bello Eucharist. Feuarent. in 2. Iren. cap. 9. And also Luther postil. *supra. dom. 1. aduentu. Smidelin. Cant. 4. in 21. Luc. wigand de malis German. Bulling. conc. Brent. Calvin de scand and serm. 10. and 11. in epist. ad Ephes. Muscul. L. de Prophet. & cant. 4 de planetis.* Here I will add a litle of the increase of ill life in England since Protestantisme entred.

Effects  
of Pro-  
testancie  
in K.  
Henrie  
8. daies.

8. King Henrie after he had admitted one point of Protestancie, to wit, the denial of the Popes supremacie, and permitted the Bible to be read in English, in his oration to the Parliament in Fox pag. 1124. telleth the effects therof in these words I am very sorie to hear and know how vntreuerently that iewel the word of God is rymed, sung, and iangled in euerie alehouse and tauerne, contrarie to the true meaning and doctrin of the same. And yet I am as much sorie that the Readers of the same follow it in doing so faintly and coldly. For of this I am sure that charitie was neuer so faint amongst you, and vertuous and godly li-

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uring was neuer les vsed, nor God him selfe God ne-  
 amongst Christians was neuer les reuerenced hono- uer les  
 red and serued. Thus King Henry of the reueren-  
 effects of Protestancy in his time. And after ced than  
 for the effects therof in King Edward 6. Prote-  
 time the Protestant who published Cran- stantisme  
 ners booke against traditions telleth vs entred.  
 what they were, thus. Vve were talkers only Frnits of  
 and not walkers, lip Gospellers from mouth out- Prote-  
 ward and no further, vve were euen such as the stancie  
 Prophet speaketh of saying. That people honoreth in K.  
 me vvith their lipps but are far from me with their Edvvard  
 hart, we could speak of Gods word and talk glo- time,  
 riously therof, but in our harts vve were ful of  
 pride, malice, enuie, cou-teousnes, backbiting, rio- Men no  
 ting, barlot, hounting no what bettered at all than vvhit  
 vve were before vnder the Popes Kingdome. bettered  
 No- vnder  
 thing was amended in vs but only our tonges no protestā-  
 nor they nether if I shall speak rightly and as the tisme.  
 truth was in deed. For vve vsed detraction of our  
 neighbour, filthy talke, with many proud braggs of  
 holines: we read not the scriptures nor heard them For  
 for any amendment of our ovne vricked liues, but vvhat  
 only to mak a shew and brag therof, to check and end Pro-  
 to taunt others yea and to espie small notes in other testants  
 mens eyes, but nothing desirous to see the greates read  
 beames in our owne. This I say to talk and not to scrip-  
 vvalk, to say and not to doe, vvvas not only among tures.  
 the vnlearned sorte of men, but also amōg the graue VVhat  
 Cleerks and preachers of Gods word. And much Protest.  
 more their of there like stuffe. prea-  
 chers  
 vvcre.

9. And

Fruits  
of Pro-  
testancie  
vnder Q.  
Elizab.

Protest.  
can not  
do vvorse  
if they  
vvould.

Prote-  
stants  
careles  
securitie.

VVhat  
present  
Prote-  
stants  
are.

Prote-  
stants  
churches  
void of  
all true  
religion.

9. And touching the effects of Protestancy in Queen Elizabeths time Fox himself *Confid. 3.* telleth vs the in these words, God graunt (saith he) vve may do better for vvorse I think vve cannot do if vve English men in these reformed daies walk with monstrous pride pranking vp our selues more like plaiers on a stage than Gods chirdren in his Church. And Considerat. 4. who (saith he) followeth that he knoweth. To rip vp all our deformities in particuler I meane not here, neither need I, the same being so euident to all mens eyes, that who can not se our excessiue outrage in pompeous apparell, our carnal desires and vnchast demeaners without fear of God, our careles security vvithout conscience, as though there were no iudgment to come, our studie vpon this vvorld as if there were no other heauen. And much more of the like tune. And in his latin Ep. he complaineth that euery blast of tentation carieth Protestants headleng into pride, auarice, pleasure, filthines, reueng and what wickednes not. And as for the present Protestants Collins in his sermō at Paules crosse 1607. saith, his eyes gush out vvith vvater to see there is no religion amongst men for the most parte, but that which is tainted with a spice of faction. The declarat. of discipline pag. 148. saith their very temples chappels and alters vvax prophan and void of all true religion. the Surueyer cap. 21. saith that men are kept from confession to no conference vvith

with their pastor, from long praier to two or three words and farewell, from superstition to very great security and prophanation. And cap. vlt.

he citeth the words of a principall Ministers in Scotland touching the encrease of vice there, wherof he giueth the cause in these wordes. *The more knowledge ( of the new Gospell ) increaseth, conscience decaieth.* If any be desirous to see in particuler what kind of men our Ministers be he may read the danger. Positions lib. 2. cap. 11. & seq. and lib. 4. cap. 4. the Surueyer cap. 3. 8. 18. I. B. his taile cap. 11. and others. For my owne parte I loath to moue this dunghil any further. But O what difference is there betwene S. Augustin and his followers, and our ministers, and betwene our foresaid vertuous Ancestors and the present Protestants. And thus having shewed how vnfit Luther was both for learning and life to be a Preacher, and especially a first Preacher immediatly sent of God to Preach his heavenly truth, let vs see what motiues he had to preach, and afterward what Commission.

Increase of Protestant knowledge is the disease of conscience.

*Quo modo obferuat. est non mutatus est Color optimus. Thom.*

## CHAP.

## C H A P. IX.

*That Luther was moued by humane  
and naughtie motiues to preach  
Protestantisme.*

**W**Hat can be said of this matter is  
clear by what hath bene declar-  
ed in the former Chapter, notwithstanding because we will obserue the like of  
Chapters in discoursing of Luther which  
we vsed of S. Austin let vs heere see what  
motiues Luther had of beginning and  
continuing his Protestants doctrine. The  
first motiue of beginning his doctrine  
was as is shewed before, enuie and emulation  
against the Dominicans for hauing  
the publishing of the indulgences which  
was wont to be giue to the Austin Friars.  
And his motiue of continewing and pro-  
ceeding in his new Doctrine was his pride  
which wold not permit him to recant  
what himselfe thought so ill of as he offered  
to suppress and burie in perpetuall silence.  
Besid these principall motiues others he had which set him forward in his  
new doctrine. For being before a Frier  
vnder

ib. 2. cap. 4.

vnder  
chastiti  
subiect  
to ma  
worl  
glorie  
follow  
appia  
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Tha  
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vnder obedience and bound to pouerty & chastity, by his new doctrine he shaked of subiection, & got licence to gather riches, to marry, to enioie the contentments of the world. To these motiues were added vain glorie the nurse of all Archeretiks, to haue followers termed after him Lutherans, the applause of vulgar and licentious people, and such like.

## CHAP. X.

*That Luther was neuer sent or called to preach Protestantisme.*

1. **F**OR the better vnderstanding of that which shalbe said in this Chapter we must note, first that it is not denied that LUTHER was once lawfully sent to preach to wit to preach Papistrie. For Being made Doctor and Preacher of Diuinity by Catholicks he was by them sent to preach their faith and doctrine. But it is denied that ever he was sent to preach Protestancie, Secondly we must note that there are two kinds of sending to preach, the one extraordinary by God alone as the Prophets and Apostles were sent

Disce-  
sion a-  
mong  
Prote-  
stants a-  
bout Lu-  
thers  
sending.  
*Naz. verus  
est quod  
unum est  
mendacium  
multiplex  
est.*  
Luthe-  
not sent  
to preach  
by his  
Magi-  
strat.

5  
*Sleid. Engl.  
lib. 1. fol.  
10.* saith  
the D.  
was at  
first dis-  
pleased  
vvith  
Luther  
and fol.  
22. the D.  
profes-  
seth not  
to mon-  
taine  
Luthe rs  
doctrin  
See fol.  
26,

sent. The other ordinarie by man also,  
but yet such as God hath giuen authori-  
ty vnto to send others. So were Timothy  
Titus & all Pastors in Gods Church since  
the Apostles. How Luther was sent Pro-  
testants can not agree. For some will haue  
him to haue bene sent extraordinarily by  
man also, and of these some will haue  
him to haue bene sent by this man, others  
by that, which variance alone if Daniel  
might be iudge wold descric the vntruth  
of their tale. But God willing I will  
shew that Luther was sent no way to  
reach Protestancie.

2. Amongst those who affirme that  
Luther was sent ordinarily by man,  
some say that he was sent by his Magi-  
strat and Prince the Elector of Saxonie.  
But this can not be. First because Frede-  
rick then Elector at the first *nether encoura-  
ged* saith Fox pag. 771. *nor supported Luther but  
often represented heauines and sorrow*, for his  
proceedings. Secondly because the Elector  
was a Romā Catholick when Luther be-  
gā & a whil after. How then cold he first  
send Luther to preach that doctrine  
which before Luther he nether beleued  
nor knew of? Thirdly because power to  
preach is supernaturall and mere spiri-  
tuall, because it pertaineth to care of  
soules and their direction to a superna-  
turall

But the power of Magistrates is naturall & ciuil and pertaineth to direction of men to their natural end as common to Heathen as to Christian Princes. And who will say that Heathen can send men to preach and giue them care of soules. Againe who can giue power to preach and administer the Sacraments may also himselfe preach and administer Sacraments, for none can giue what he hath not himselfe. But woemen may be Princes who yet can not preach. Therfor Magistrats, can giue no power to preach. And this diuers learned Protestants grant. For Bilson l. of obed. approued by pnblik authority p. 296. plainly saith that *their Bishops haue not their authority from the Prince and that the Prince giueth them not Commission to preach, but only liberty and permission.* And 303. *The charge (saith he) which the Preachers and Bishops of England haue ouer their flock proceedeth not from the Prince.* And p. 322. *Princes haue no right to call or confirme preachers, which he repeateth p. 323.* And Fulke in 1. Cor. 14. *The authority (saith he) of ciuil Magistrates doth giue Bishops nothing that is peculier to Ecclesiastical Ministers.* Finally howsoeuer soueraigne Princes could send men to preach, yet subjects as that Prince Elector was to the Emperour, could not against their soueraignes will send any. And therefore Luther neither

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5

Bilson.

Fulke.



nether was nor cold be sent first, to preach of Duke Frederik.

Luther  
not sent  
by anie  
Prote-  
stant  
Church.

Ther  
mull be  
a Prote-  
stant  
preacher  
befor  
ther be a  
Protest.  
Church  
and no  
Church  
can send  
her first  
prea-  
cher.

3. For this cause, other say that Luther was set by his Church. So Fulk in *Ivan* 10. But this is easily disproved by what hath bene shewed before *cap. 1.* by the Protestants confession of the nullity, or at least inuisibility of their Church befor Luthers preaching. For howsoever he might be confirmed of a Church which himselfe founded, yet cold he not be first sent to preach of a Church which before he preached was not at all, or at least was not visible. Wherefore I demand whe the people sent Luther to preach Protestancy? whiles they were Rom. Catholick? But that can not be for no man will send one to preach opposit doctrine to his. Or after that Luther by his preaching had made them Protestants? But then had he preached before he could be sent of them and they could not be his first senders.

4. Others finding no Protestant people or persō who could send Luther to preach Protestancy before he preached it are faine to flie to their vtter enemies, to wit the Roman Church, and say that she first sent Luther. So D. V Whitak *cont Dur. pag. 820.* Sutclif *Answer to Except. pag. 88.* Feild *l. 3. of the Church c. 6. & 39.* Fulk in *Rome* 10. and English Potestants commonly, though

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thought some of them be ashamed to as-  
 firme it in plaine termes. Their only rea-  
 son is, because no other can be found to  
 send Luther. But if they meane of sending  
 to preach Protestancie, it is most false and  
 incredible. False, because both P. Leo 10,  
 and Emper. Charles 5. then spirituall &  
 temporall heads of the Rom. Catholicks  
 forbad Luther to preach Protestancy, and  
 the one condemned him as an heretik for  
 so doing, the other outlaueth him. And  
 incredible it is that the Rome Church  
 shold send a man to preach a religion so  
 opposit to hers as Protestācy is, this were  
 for her to set one to cut her own threate.  
 And if they meane of sending to preach  
 Papistrie that auaieth them nothing. For  
 I hope they wil not say that authority or  
 Commission to preach one religiō is au-  
 thority to preach the contrary, or that the  
 Roman Church when she gaue Luther  
 authority to preach Papistry ment to giue  
 him authority to preach Protestancy any  
 more than Protest. Bishops when they  
 giue their Minister authority to preach  
 Protestancy meane to giue the authority  
 to preach Brownisme or Anabaptisme.  
 Besids that the purer sort as our Ministers  
 teach that *Popish Priests haue no calling* as you  
 may see in Penry against some pag. 31. And  
 in truth al Protestāts shold teach so if they

Luther  
 not sent  
 of the  
 Rom.  
 Church.

What  
Church  
can send  
men to  
preach  
Gods  
word is  
Gods  
Church.

What  
confusion  
will fall  
upon Pro-  
test: if they  
saie their  
first; prea-  
chers were  
sent by  
the Rom.  
Church.

would speak cōsequēly to their own doctrine. For if she haue authority & power to send men to preach the word of God then is she the Church of God for sure it is that God gaue this authority to no other cōpany but to his own Church only) And Protest. in going out of this Church & impugning her, wēt out of Gods Church & impugne her. Moreouer if the Ro. Church gaue Luther his authority to preach the also could take it away, For as willet saith wel Synopsis p. 203. *authority of preaching in Ministers may be restrained or suspended by Church gouerners.* & we see the practise herof towards the silenced Ministers. By what authority then preached Luther after he was forbidden by the Rom. Church. Finally if Luther had his authority to preach frō the Rom. Church (which in the opiniō of Protestāts is the whoate of Babilō the Church of Antich. the Sinagog of Sathā) Luther & his Ministers must needs be miniōs of the Babiloniā whore officers of Antich. Ministers of Sathan, & in their preaching execute the function, which he whore, Antichrist, & Sathan bestowed vpon them.

5. Herupō others vtterly despairing to find out any cōpany or person to whome they might hanſomly attribute the sending of Luther fly to extraordinary sending by God alone saying that Luther & their first preacher

preach  
vpon  
Cal.  
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preachers were sent only of God & there-  
vpon call the Apostles or Euangelists. So  
Cal. 4. *insist.* c. 3. §. 4. the sinod at Rochel An.  
1607. art. 32. & others yea the Declaratiō of  
disciplin printed at Geneva 1580. pag. 139.  
saith plainly that in our dayes there was no place  
of ordinary calling & therefore the Lord extraordi-  
narily stirred vp (as it were) certain new Apostles to  
lighte the world again with the light of the Gospel.  
This is a very miserable & impudent thrust.  
For first it is auōched without al proof or  
testimony besid their owne words. And  
therfor maybe as lightly reiectēd of vs as it  
is affirmed of them. 2<sup>ly</sup> because al Archeretiks  
claime this kind of sending & Prote-  
stāts bring no especial proof why we shold  
beleue Luther in this point more thā other  
Archeretiks yea Erasme. *Ep. ad frat. in ser Germ.*  
writeth that Mahomet may better chalēge the spi-  
rit thā Luther. Thirdly because Luther him-  
self disclaimeth this kind of sending him.  
For 1. Gal. so. 11. he saith. God calleth two māner  
of waies, by means & without means. He calleth vs  
to the Ministry of his word this day not immediatly  
by himself but by man. And addeth that ordina-  
ry vocatiō hath endured frō the Apostles to our time  
& shall to the end of the world. The same hath  
vogel his scholer in *Theaur: Biblico c. de vocat.*  
*Ministor.* & others. And who shold know  
how Luther was sent better than himself.  
Besids D. Feild l. 3. of the Church c. 48. as

Luther  
not sent  
extraor-  
dinarily.

1

2

3

disclaming extraordinary calling saith we  
 saie our calling and our Ministrie is not extraordi-  
 nary. And D. Fulke in 10. Ioan. Luther (saith  
 he) had lawfull calling both of God & the Church  
 And the 23. Article of the Protestants saith  
 is this: These we ought to iudge lawfully called  
 and sent which be called and chosen to the work by  
 men who haue publick authority giuen to them in  
 the Cōgregation to cal and send Ministers. Ther-  
 fore according to our Protestants saith Lu-  
 ther cannot be iudged to haue bene law-  
 fully sent vnles he had bene sent by men  
 & this of publik authority in the Church.  
 yea Caluin him selfe after he had brought  
 diuers proofes out of Scripture that to  
 lawful calling is necessary the sending by  
 men, saith thus 4. insit. cap. 3. Parag. 15. we  
 haue therefore out of Gods word that that is law-  
 full calling of Ministers when they which are  
 thought fit are made vvith consent and approbatō  
 of the people. And Muscul. loc. Com. pag. 394.  
 saith Extraordinary calling is not now in vse. D.  
 Serauin in booke of degrees of Mini-  
 sters termeth extraordinary calling an  
 vnknowne coost. See D. Couell in his defence  
 of Hooker, pag. 86.

4.

6. Fourthly ether there were Protestant  
 Pastors befor Luther or no? If there were  
 what need Luther extraordinary calling  
 who might be sent of these former Pa-  
 stors? If there were none? how could  
 ther

ther be a Protestant Church which (as Calvin saith *loc. cit.*) can neuer want Pastors and Doctors, and as Feild saith *lib. 2. of Church cap. 6. The Ministry is an essentiall note of the Church.* Yea as Whitaker saith *cont. Dur. p. 274. the soul of the Church.* If any say, that there were Protest. Pastors before Luther but they were invisible, and therefore he was not sent of them. I reply that Feild *l. cit. c. 10.* saith that *the Ministry is alwayes visible to the world.* and the same saith Calvin *4. instit. cap. 2. Parag. 2. & 11. & c. 1. Parag. 11.* And in truth it implieth cōdictiō that there should haue bene Pastors preaching the word & administering the sacramēts, and yet invisible, especially to such faithfull men, forsooth) as Luther was. In like sort I demānd whither there were Churches rightly settled before Luther or no. If no then Luther was the setter of the Protestant Church. If yea, then was not he sent extraordinarily. For as Calvin reacheth *4. Instit. c. 3. Parag. 2.* that calling hath no place in Churches rightly settled, or as Fulke saith in *10. Rom. it is not necessary but where ether there is no Church, or the Church is no member of Christ.* If then Luther were extraordinarily sent ether, there was no protestāt Church before him, or it was no member of Christ. Fifely, Calvin *4. instit. c. 2. parag. 14* saith, that *no wise man will denie that it is alto-*

Luther  
vvil haue  
a more  
extraordi-  
narie call-  
ing than  
S. Paul.

6

1

ther requisit to lawfull vocatiō that Bishops be apoin-  
ted of mē, seeing ther are so many testimonies of scrip-  
ture to this end. And theſe ſheweth that though  
god had extraordinarily called S. Paul, yet  
he kept ( ſaith Cal. *disciplinā Ecclesiasticā voca-*  
*tionis* the disciplin of Ecclesiasticall vocation, in  
apointing the Church to segregate him &  
Barnabas, & laie hāds vpo the, to the end that  
the Churches disciplin in apoining Ministers by men  
might be cōserued. If therfore God had called  
Luther or Calu. as extraordinarily as euer  
he called S. Paul. & more I hope of their  
modesty they wil not chalēg ) yet to con-  
ferue Ecclesiast. disciplin he wold haue bid-  
den the go to some Church, to be segrega-  
ted by her, & haue hāds laid vpo the. vnles  
these new Apostles wil chaleng more pri-  
uiledg & exemption from all Churches  
approbatiō of their calling thā S. Paul had  
7. Sixtly extraordinary & miraculous mis-  
siō frō God requireth his extraordinary &  
miraculous attestatiō therof. But Luther  
had no such attestatiō. Therfor he had no  
such missiō. The first proposition I proue  
many waies. First by the exāple of Gods  
proceedings hertofore. For whē he extraor-  
dinarily sent Moises to deliuer the Israe-  
lites he cōtested his sending by wonderous  
miracles, & whē he sēt Apostls he cōfirmed  
their missiō by prodiges & miracles, yea  
Christ himself though sent most extraordi-  
narily

narily of his Father yet saith *If I had not done*  
 (miraculous) *works in them which no other hath*  
*done they shold haue no sin.* And that we sin it not  
 beleuing Luther who maketh no one mi-  
 racle? or wil he desire to be beleued with-  
 out miracles more than Christ did? 2<sup>ly</sup>. I  
 proue it by the authority of Tertullia who  
*l. de praescrit.* biddeth certain Heretiks who  
 pleaded extraordinary sending to *proferre*  
*virtutes to shew their miracles.* 3<sup>ly</sup>. I proue it by  
 reason. For euery Prince when he sendeth  
 any extraordinary Embassador giueth him  
 particuler letter of credence. And the parti-  
 cular letters of extraordinary Embassadors  
 from God are his miracles. 4<sup>ly</sup>. I proue it  
 by the incōueniences that otherwise wold  
 follow'. For otherwise a false Prophet  
 might make his missiō as credible to vs as  
 a true Prophet. At least one that preached  
 true doctrine but indeed was not sent of  
 God to preach might intrude himself in  
 to that office with as much probability as  
 another that was truly sent. Lastly, I proue  
 that miracles are requisit to extraordinary  
 missiō by the Confessiō of Protestāts. For  
 Calu. saith *Because the Ministrie of the Apostles*  
*was extraordinarie, that it might be made nota-*  
*ble with some more markable note it was to be*  
*called and appointed by our Lords own mouth.* And  
 if some externall note needed to the cal-  
 ling of the Apostles, I hope it needed more

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Caluin. 4.  
 in his 2. 2.  
 parag. 11.

Calvin.

Luther



Luther.

to the calling of Luther. Luther also loc. Com. claf. 4. cap. 20. faith, God sent not any but either called by man, or declared by miracles; no not his sonne. And to. 5. Germ. fol. 491. he asketh a Preacher whence comest thou vvhose sent the? vvhether are the miracles that vvitness thy sending from God? And to. 2. fol. 455. If he say that he vvvas sent of God and his spirit as the Apostles, let him proue this by signes & miracles, or suffer him not to preach for vvhensoever God vvill change the ordinarie course there he alvvayes vvorketh miracles. And 1. Galat. fol. 40. It vvvas necessary for S. Paul to haue the outvvard testimony of his calling. And shall not we think it necessary for Luther? If any (saith the Declarat. of discipline printed at Geneva 1580.) please themselves in this gadding abroad throughout the Churches, and vvill contend that they may do so, let them shew vs the signes of their Apostleship as S. Paul did to the Corinthians, let them proue that they are endued vvith those Apostolicall gifts of tongues, healing, doing of miracles. let them proue that they are immediatly called therunto of God. Finally I proue that Luther was not extraordinarily sent of God, because he was not extraordinarily assisted by him from teaching false doctrine. For as our English Protest. cofesse he taught false doctrine in many points. But they can produce no other assuredly sent extraordinarily of God who taught false doctrine. And in my iudgement

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iudgment English Protestants much condemn their owne doctrine in defending that Luther was sent extraordinarily from God. For seing he hath condemned much of their doctrine for heresie, they must therby confesse that their doctrine hath bene cōdemned of a man especially lightned of God, and extraordinarily sent of him to teach his truth. Wherefore I wold they took better aduise and followed the counsell of the forsaide Declarator in these words pag. 30. *Let enquirie be made into euerie ones calling, let them shew how they were chosen and ordeined as the letters and seall of their calling. Let them rehearse their genealogies and the race of their descent. Let them bring their rodde and set them before the Arke of God. And who can not shew the marks and tokens of their election and Creation, they that can not fetch their pedigree from Aaron, and whose rodde remaine dead before the Arke, let them be by the most iust authoritie of Gods word displaced.* Thus he, whose aduise if it be followed, I doubt not but Luther wilbe displaced as a false Prophet.

8. The forsaide sixt agument touching miracles much troubleth Protestants, and therfor they answer it diuerily. Some by granting that miracles are necessarie for the attestation of extraordinarie mission, and saie as Feild doth lib. 3. of the Church c. 48. and Fox p. 789. that Luther wrought mira-

English Protestants condemn them selues in defending Luthers calling.

Good aduise of a Protestant from Geneva.

miracles. But these we shall disprove of purpose hereafter. Wherefor others despairing to make any probable pretence of miracles, deny that they are necessarie to assure vs of extraordinarie mission. Because Isaies, Daniel, Zacharias, wrought none, & because S. Paul proved his mission rather by the efficacy of his doctrine than by miracles. And Calvin *l. de scandal.* saith that howsoever miracles were necessarie to the extraordinarie vocation of others yet not of the, because they teach no new doctrine but the same which before hath bene confirmed with miracles, and because their doctrine is evident & needeth no miracles to prove it. But these their reasons are manifestly false. For Isaies miraculously cured K. Ezechias prolonging his life 15. years, & caused the shadow of his diall to returne back 10. lines. Daniel miraculously told both what the K had dreamed, & what his dreame signified *Dan. 2. & 4.* which is one of the greatest tokens of Gods assistance that is. And in like sorte Zacharias *ai. & 4.* foretold diuers things which soone after were fulfilled. S. Paul and Barnabas prove their doctrine by miracles *Act 15.* where they tell what great signes & miracles God had wrought by them among Gentils in testimonie thereof. And *2. Cor. 11.* S. Paul proveth his Apostleship because saith he the signes of my

of my Apostleship were wrought vpon you in miracles prodiges and powers.

9. That which Calu. saith, besid that euery Sectmaister saith it & with as much color as he, is evidently false. For as for the newnes of his doctrine it partly appeareth by what hath bene said *sup. c. 1.* & shall evidently be shewed in the 2. parte of this Treatise. And how anciēt & euident soeuer his & Luthers doctrine wete and therfor that it needed no miracles; yet, if their mission to preach their doctrine be extraordinarie, it cā not be denied but their missiō is both new & vneuidēt, & they needed miracles at least to approue their mission vnto vs. For God hauing no wher auouched by word that he wold send Luther to preach, if he auouch not by deeds nether, what certaintie haue we ether from God or mā (besides Luthers owne word) that Luther came from God nether let anie mā answer that Luther proueth his doctrine by the word. For now the question is not about his doctrine, but about his authoritie to preach, which a mā maie wāt, & yet teach true doct. Wherefor absurd is that which Bilson affirmeth L. of obedience p. 300. *As long as we teach the faith of the Apostles we haue their authoritie.* For so euerie right beleuer shold haue Apostlick authoritie to preach: al shold be Apostles or doctors contrarie to S.

Though Luthers doctrine were good yet he needed miracles to proue his extraordinarie calling.

Protestants beleue that Luther was extraordinarily sent without all protestation or reason. All right beleuers haue not authoritie to preach.

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- to S. Paul 1. Cor. 12. all shold be Pastors and none sheep, all laie men yea woemen and children might administer the word and sacraments, None could be prohibited or suspended from preaching. Finally this
- 3 licence of preaching graunted to all that haue true faith is graunted besides Gods word or warrant. Wherefore Bilson vpon better aduise perhaps in his booke of
- 4 gouernment of the Church cap. 9. writeth that they haue no parte of Apostolik Commission, that haue no shew of Apostolik succession. And that Pastors do receaue by succession power and charge of the vword and Sacraments from and in the first Apostles. And I wold he wold shew to whom Luther succeeded in his new doctrine, or els confesse that he had no part in Apostolik Commission. Certain therfore it is that though euerie right beleuer may confesse his faith and also teach it priuarly when necessitie requireth, yet none but Pastors who are lawfully sent can preach it of authoritie, take care of soules, and administer the Sacraments. And how I pray you shold we be assured that Luther was sent of God to do this, rather than anie other right beleuer? This I wold gladly know, and euerie one shold know before he commit his soul to his guiding whome he knoweth not to haue anie charge or commission to direct him.

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10. But diuers learned Protestants finding no colorable answer to make to this demand, do plainly confesse (as Sadeel a Minister of Geneua testifieth in a book written against such) that their ministers are *legitima vocatiōe destituti*, destitute of layfull calling. Others though not so plainly do graunt the same in saying that such as are fit may teach the word without sending. Which Calvin insinuateth in cap. 13. *Ador* where he saith that we need no testimonie from heauen that God sendeth some. Because (saith he) *vyhōme God hath indued vyth sufficient gift seeing they are framed and fashioned by his hand we receaue them giuen to vs of him no otherwise than as the prouerbe is from hand to hand.*

Protestants  
confesse  
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vnsent.

Bilson.

And to this same end tended Bilsons complaint l. of obed. pag. 300 that the wicked (saith he) alwaies asked the godly for their authoritie as the Ievvs asked S Iohn Baptist and Christ. And lb. So long as we teach (saith he) the same doctrine vy which the Apostles did vve haue the same power vy which they had. And pag. 301. He that defendeth truth is armed vyth authoritie sufficient though all the vvorl'd were against him. And that a man may preach without commission he bringeth a similitude that when a cittie is on fire or entred by enemies euerie one may crie Alarme though he be no officer, and pag. 310. and 311. he produceth the example of Frumentius and Aedius who taught infidels

infidels the Christian faith hauing no sending to that purpose.

11. Here thou seest Gentle Reader that confessed by learned Protestants which I intended in this chapter, to wit, that Luther & his first partners were not sent to preach ether of God or man, but seing (forsooth) the Church al on fire with idolatrie, & entred by enemies and thinking the selues fit for that purpose came rüning of their own accord crying Alarme which Luther did not stick to boast of saying as Calvin reporteth *l. de reformat. p. 463. Behold I call my self Preacher and with this title haue I adorned my self.* And who readeth the liues of our first Protestant preachers ether in Bale or Fox, shall see that euerie one of them sel to preach vnsent of anie. And the forsaide Declaration of disciplin p. 141. saith plainly *that manie of their worthie mē for the loue they had to the Gospel thought it lawfull for the in these times to take vpō the this Apostolical office.*

12. But this alone, that Luther Calvin & such like did preach and administer sacraments as Pastors, being not sent, nor hauing authoritie giuen them therto, wold suffice to cōuince them to haue bene false prophets, vsurpers, & theetes, though no other exceptiō cold be takē against them. For to preach, that is, as Pastor to teach, without lausful sending or Commission, is

flatly

See Pal.  
Cent. 6 c. 85  
Cent. 8.  
cap. 100.  
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flatly against Scripture, against the example of Christ, his Apostles and all the Pastors, of Gods Church, against reason, and Finally against the doctrine and practise now observed of Protestants. It is flat against Scripture. For Rom. 10. S. Paul asketh *how shall they preach vnles they be sent?* In so much as both the Prophets Christ and the Apostles do brād false Prophets with this mark of coming vnset. *I sent not*, saith God Hierem. 23. *Prophets & they ran. As manie* (saith Christ Ioan. 10. *as came* (of them selues) *are thees & robbers. Some going out of vs* (saie the Apostles Act. 15.) *haue troubled you with words whom we commanded not.* Loe how the holie ghost hath branded false Prophets with this note of coming vnset. It is also against the example of Christ & the Apostles. For of Christ it is said Hebr. 5. *Nether doth anie take honor to him self but who is called of God as Aaron.* So Christ did not clarifie him self to be made a Bishop. And Ioan. 17. and 20. Christ him self auoucheth his sending by his Father. And of the Apostles it is manifest that they preached not before they were sent of Christ. Nether can Protestants produce anie Pastor of Gods Church sincethe Apostles time, which preached before he was sent. And to do the contrarie is not to imitate Christ and his Apostles, but that schismaticall crue of Core Dathā & Abirō whome

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To preach  
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See S. Cyp.  
lib. de sim-  
plic. Prelat.  
Tertul. de  
prescrip.

whome the earth therefore swallowed & hell deuoured. It is also against reason. For, as Pastor to preach and administer Gods Sacraments, is an act of spirituall and supernaturall authoritie, which none can haue vnles it be giuen vnto him, and learning vertue or other talents what soeuer wherwith a man is fit to execute such authoritie are things far different from it, as is both euident by it self, and appeareth in woemen who may haue as much learning vertue and other habilities as some men, & yet none of them can as Pastors preach or administer the Sacraments, because they are incapable of Pastorall authoritie. Moreouer to be a Preacher and Pastor is to be Gods Embassador and steward or dispenser of his spirituall goods and mysteries. And if none can be Embassador of an earthly Prince vnles he be sent, none steward of his house vnles he be appointed, none officer ouer his people vnles he be constituted. How can any be Embassador to God without sending, steward of his goods without appointing, gouernor of his people without his authoritie? And I marvel how Protestants can call Luther, Latimer and such like their Apostles, and ether confesse that they were not sent at all but came of their owne good wills, or can not shew of whome they were sent, seing

feing that the verie name of an Apoltle  
fignifieth one fent.

13. Finally Proteftants them felues con-  
demne fuch preachers as come vnfent.  
Bilfon him felf i. cit we deteft faith he) thefe  
that inuade the pafiorall function without lavvfull  
vocation and election. It is not lavvfull (faith the  
Englith Clergie in the 23. Article of their  
faith) for any man to take vpon him the office of  
publik preaching or adminiftring the Sacraments.  
No man (faith their Synod in Haga Art. 3.)  
ought to take vpon him to preach or adminifter the  
Sacraments vvithout a lavvfull calling although  
he be a Doctor or a Deacon or an Elder. And their  
Synod at Rochel 1607. Art. 32. none muft in-  
trude him felf into the gouernment of the Church.  
Thus teach all Heietiks after they haue  
gotten poffeffion. But before their owne  
aptnes and talents, the glorie of God, and  
the faluation of foules, and truth of their  
doctrin was warrant and authoritie  
ynough for them to preach, as appeareth  
by what hath bene cited out of Bilfon,  
Caluin and others. But to conclude this  
matter with Luther words. He 1. Galat.  
fol. 11. faith. Let the Preacher of the Goffel be  
fure that his calling is from God, and he calleth  
phantafticall fpirits, who intrude them felues.  
And fol 12. It is not (faith he) ynough to haue  
the word and pure doctrine, but alfo he muft be  
affured of his calling, and he that entreteth without

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Luther.

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this aſſurance entrench to no other end but to kill and deſtroie. Ibid. the people haue great need to be aſſured of our calling that they maie know our word to be the word of God. And in the ſame chapter. Ther are manie (ſaith Luther) who complaine that they haue the talent of the Lord and therefore are rized by commandment of the Goſpel to teach, otherwiſe with a moſt fooliſh conſcience they beleue that they hide the Lords money and are guiltie of damnation. The diuel, ſaith he (doth this that he may make them inſtable in their vocation! O good brother let Chriſt quiet the of this The Goſpel (ſaith he) gaue his goods to ſeruants called. Expect his calling, in the meã time be ſecure yea if thou wert wiſer than Salomon or Daniel yet if thou beſt not called ſlie more thã hell to preach. If God need thee he will call thee. And againe. The diuel vſeth to ſtir vp his Miniſters that they run vncalled and pretend this moſt burning zeal that they are ſorie that men are ſo miſerably ſeduced that they wold teach the truth and deliuer the ſeduced from the ſnares of the diuel. Thus Luther. and likwiſe Beza epiſt 5. and others, which I wold they had followed in their firſt preaching Proteſtancie.

Note.

Apeneſſe to  
preach  
far ſhort  
of autho-  
ritie to  
preach.

14. As for Ca'uins reaſon before cited, I ſaie that abilitie to preach cometh far more ſhort of that ſpirituall and ſupernaturall power to preach and adminiſter ſacraments which Gods Paſtor hath, than abilitie to gouerne mens bodies & goods  
in a

in a kingdom cometh short of temporall power to gouerne such matters. And therefore if none (how able soeuer he be or think him self) may take vpon him to be an officer in the common wealth, vnles he be apointed, much les may one take vpo him to be a Pastor in the Church and gouerne foules vnles he haue authoritie therto giuen which the Declarer of the disciplin noted p. 32. When he said. *How fit soeuer a mā semeth to be for anie charge, yet nothing is to be taken in hand without the authoritie of God, who will vse in his affaires whom him please.* As for the example of the Iews brought by Bilson, I graunt they did ill in asking Christ and S. Ihon for their commission, because their preaching was both plainly fortold before by God, and then confirmed by the daily miracles of Christ, & others wrought for authorizing of Saint Ihon both in his conception and Natiuitie. If Luther were Christ, or Caluin S. Ihon, and their preaching as plainly fortold by God, and confirmed by present miracles, we shold do like to Iews in asking them for their Commission; But seing they produce neither extraordinarie holines, nor miracles, nor prophetie, not anie thing els to testifie their seding, we shold shew great lightnes of hart yea madnes to beleue them to be Gods messengers without all Commission.

Why the Ieues did ill to ask Christ for his commission.

Why we do well to aske Luther for his

Great  
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The similitudes which Bilson bringeth make nothing against as & may be returned against him self. For vs any man (or woman too) when the house is on fire or the cittie in danger, may crie fire & alarme if officers do not perceauē the danger. So we saie that when a man (or woman also) perceaueth heresie to be taught which the Pastor doth not, he (or she ether) may giue notice or warning therof. But yet, as not withstanding this none can, in what danger soeuer, take vpon him to be Capitaine and command others of authoritie, but he onely who hath such authoritie giuen him. So none in what danger of heresie soeuer can take vpon him to be a Pastor and guider of soules preaching *tanquam auctoritatem habens*, but onely he who is lawfully called therto. But Bilsons error is, in that he distinguisheth not betwene the aduertising or teaching of priuat mē, and the preaching of Pastors, which is an act of spirituall function and authoritie, and therefore must suppose that authoritie. From the same procedeth his bringing of the example of Frumentius and Aedesius who (as priuat men yea as woemen maie in case of necessitie when no others is to be had) being captiues amongst infideles taught them the Christian faith. But neither of them tooke vpon him to be Pastor

to the

Socrat.  
lib. 1. c. 19.  
Rafin. lib. 1.  
cap. 9.  
Theodorat.  
lib. 1. c. 23.

to the Infidels or as such to administer to them the word and Sacraments, before Frumentius came to S. Athanasius & was by him made Bishop and lawfully sent. And by as good example might Bilson haue proued that women may preach euen without sending, because a woman being in like sorte captiue among infidels taught them the Christian faith, and was cause of their conuersion.

Theodoret.  
lib. 1. c. 24.

15. And thus thou seest (Gentle Reader) euidently proued both by manifest proofs and open confession of Protestants, that Luther preached Protestancie without sending and so without all authoritie, and consequently that the Protestants Church, is a companie without a Pastor, their doctrine a message without an Embassador, and their Bishops and Ministers without prelatie or pastorall authoritie, but such as S. Cipriā describeth *l. de vnit Eccles.* *vvho amongst stragling companions of them selues take authoritie vvithout Gods giuing, make them selues prelats vvithout anie orderlie course, and no bodie giuing them a Bishoprick chaleng the name of Bishops.* And not Catholiks onely thus think but euen the puter sorte of our English Clergie. For the dangerous Positioner *lib. 3. cap. 6.* telleth how it was concluded by them in a Synod at Couentrie *An. 1588.* *That the calling of Bishops is vnlawfull.*

Vvhat the Protestants and their doctrine be, if Luther vvrote not sent to preach,

English Ministers condemn the calling of the English Clergie.

That it is not lawfull by them to be ordeined into the Ministerie. That Bishops are not to be acknowledged for Doctors, Elders, or Deacons, as having no ordinarie calling. And cap. 14. he recounteth how some Ministers renounce the calling which they had of Bishops and account ther orders onely a civil thing necessa-  
rie for them to keep the ministerie. And c. 16. that, the English Prelats haue no authoritie to make Ministers. And thus much of Luthers want of Mission. Now let vs see his orders.

## CHAP. XI.

*That Luther was neuer ordered to preach the Protestants word, or administer their sacraments.*

1. **A**S in the former chapter I did not denie that Luther was once sent to preach the Catholik word or doctrine. So Nether in this do I denie that he was rightly ordered to preach the same word, to saie Masse and to administer the Catholik sacraments. But as he brought a new word, so he brought also a new sacrament, consisting both of Christs bodie & bread also; for preaching and administration of which new word and sacrament I saie he was neuer ordered. And that his Catholik priest-

preisthood could be no sufficient Ministerie of the Protestant word and sacraments is manifest manie waies. First, by reasō. For preisthood chiefly cōsisteth in authoritie to offer sacrifice for the quick and the dead, as is eident by these words wherwith men are made Priests. *Take power to offer sacrifice to God, and to saie Masse for the quick and the dead.* And Calvin 4. instit. c. 5. para. 5 saith *we order none but to sacrifice.* D. Surlif in his Chaleng pap. 34. and in his answer to the Cath. Supplicat. sec. 19. writeth that our priesthood *is apointed onely to offer sacrifice for the quick & the dead.* The like saith the Declar. of disciplin p. 20. and it is manifest. But the Protester Ministerie detesteth all authoritie of saying Masse, of offering sacrifice, & praying for the dead. *order to sacrifice* (saith the said Declarer l. cit. *is to abolish the sacrifice of Christ* ib. *hāds are laid vpon preists to an end most contrarie to the Gospel.* How then can preisthood become protestātish ministerie, vnles one contrarie become the other? or as the said declarer saith wel, *how cā one & the same ordering serue to giue one man at the same time offices so diuers and contrarie one to the other?*

2. Secondly I proue it by the iudgment of Protestants For D. Reinolds in his epist. befor his Confer. calleth our priesthood impiou. D. Whitaker cont. Dur. p. 821. bid-  
deth vs keep our orders to our selues. And

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Reinolds

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ker.

Powel.

Fulke.

Penrie.

Declarer.

Shameles  
boldnes  
for Luther  
to place  
the Mini-  
ster wih-  
thout  
new  
orders.  
Some.  
Sutlif,

pag. 653. we iudge (saith he) no otherwise of your priests than of Christs aduersaries, and enemies of his priesthood. And pag. 662. you haue nether lawfull Bishops, nor priests nor Deacons. Powel in his Considerations vpon Catholiks reasons. The popish ordination (saith he) is nothing els but a mere prophanation. D. Fulke Answ. to a Countert. Catholik pag. 50. you are highly deceaued if you think we esteeme your offices of Bishops, Priests or Deacons anie better than laie men, and you presume too much to think that we receaue your ordering to be lawfull. Penrie against Some p. 8. Of this I am assured that Popish Priests are no Ministers. The forsaide Declarer p. 20. saith. Priests oile and power of sacrificing is no sufficient warrant for them to be Ministers it is a prophane oile, and can giue no men authoritie to dispose of the Misteries of God. which he pro- ueth their at long, and calleth it a shameles boldnes of Popish Priests to take in hand to be Ministers of the Gospel without anie new calling or apointing therynto and termeth their orders horrible orders. D. Some also as Penrie saith p. 20. calleth Popish preisthood sacriledg. D. Sutlif Answ. to Exceptions p. 82. The Pope is nether true Bishop nor priest. for he was ordeined preist but to offer sacrifice and to saie Masse for the quick and the dead. But this ordination doth not (saith he) make a Priest, nor had true priests and elders euer any such ordination. And p 87. The Romish Church is not the true Church, hauing no Bishops

Bishop nor Priests at all, but onely in name. The like he hath in his Chalengp. 33. & seq. Finally the Diuines of Geueua in the Propositions pag. 245. conclude that in the Romish Church there is no holy order or Ministerie indeed no lawfull calling but a mere vsurpation. Thus thou seekest by the iudgment of learned Protestants, that Luthers priesthood was so far from right orders and lawfull Ministerie, as it was impious, opposit to Christ priesthood, a mere prophanation nothing better than lay men haue, maketh no Minister, horrible, sacrilegious, and what not, And he hauing no other orders (as is certaine) what an impious, enemy to Christ, prophane, lay, horrible and sacrilegious Minister must he haue bene if he were any.

Luther  
ether a  
laie, pro-  
phan im-  
pious  
sacrilegi-  
ous and  
horrible  
Minister,  
or no Mi-  
nisters  
at all.

3. Thirdly I proue it by practise of Protestants that Popish preisthood is no Ministerie. For at Geueua when two Bishops, of Niuiers, and Troie, fled thither, and tooke vpon them the Ministry without all more ordering, the Consistory vpon mature deliberation therupon, concluded that they could not do so. And in England euerie one knoweth that it is made treasō to receaue popish preisthood and aboue one hundred haue bene executed therfor which they wold neuer do, if they thought it to be Protestantish Ministry.

2  
Lanoyra-  
pliqua  
christian. 1.  
Ch. 17.

rie, what a disorderly religion then must that be, which was begun by a man who was neuer ordered to preach it or administer the sacraments or seruice therof. But what he did therein did only by vertue of impious prophane, horrible, sacrilegious and treasonable orders, with which before he had said (as himselfe confesseth) (Masse 15. years togeather, And what orders hath our Protestant English Clergie, wherof the greater number (as euery one knoweth and both the Answer to an Examination printed at Geneua pag. 33. and others in Dange: Posit lib. 2. cap. 13. confesse) in the beginning of Queene Elizab.<sup>s</sup> time were Popish Priests, neuer ordered to saie the Cōmunion, but the Masse quite opposit therto? And albeit some of the were ordered to say Protest. seruice, yet they were made of such Bishops, as etherwere Popish Priests themselues, as Couendale and Skorey were, or had byn made of such Bishops And so all their orders were ether Popish or come originally from Popish Priests, who not being able to giue other orders than they receaued them selues, did ether giue Popish orders, or none at all, And our English ether haue them or none. Wherefore sith English Ministers orders, came from Parker who was first Archb. of Canterbury vnder Queene Elizabeth, and that  
he

Lib. de  
missa  
angulari.

Note.

See Suruey.  
cap. 16.

he was made Bishop, (as Sutliff saith Antw. to *Except. pag. 88.*) of Couendall & Skorey who receaued their orders of Cranmer, & he his of P. Clement, 7. I wold know what orders, and what authority to giue orders, the Pope gaue to Crámer? Surely no other did the Pope giue or meane to giue then Popish, and if Cranmer receaued no other; he could giue no other to Couendall and Skorey, nor they any other to Parker, nor he other to Ministers. Iudg then good Reader what kind of orders they haue (if they haue any) by their owne verdict, to wit impious prophane, horrible. and sacrilegious. Iudg also what is to be thought of them and their religion, who hitherto haue, and yet doe permit Popish Priests that is as they accout slaues and shauelings of Antichrist, and enemies to Christ, prophane, and mere laie men, yea impious & sacrilegious, no way degraded or new ordered of them, but but by vertue only (as they speak) of their greasing of the Romish Antichrist, the mortal enemy of Protestancy, by power of their prophane, impious, & sacrilegious orders to be sufficiēt Ministers of their word and sacram. O impious & Antich. word which can be sufficiēly ministred by vertue of impious & Antichristiā orders. Can Antich. order Christs lawfull Ministers? Shal his orders become

English Ministers haue onely such orders as they account sacrilegious or no orders at all.

Ministers vnterly shame their religion.

Note ministers.

See Done  
of Recu-  
fancie  
Luth. cont  
Anabapt.

See Turney  
cap. 2 § 12.  
Danger.  
Post. lib. 2,  
cap. 13.

No true  
religion  
without  
true cal-  
ling and  
right  
orders.

become Christs orders? shall Antichrists  
shaueling slaues be sufficient Pastors for  
Christ? Shall Christ be serued by no other  
officers the such as ether mediately or imme-  
diately were made by Antichrist? Is Christ  
comen to beg orders at Antichrists hāds, to  
receauē pastors of his making? Can Anti-  
christ giue spiritual & supernatural autho-  
ritie? And haue Christs pastors no other  
then what came from Antichrist. o shame-  
ful Christian religion if this be christian  
religion which hath no bible or word of  
God but what came from Antichrist, no  
sacrament but from Antichrist, no prea-  
cher but from Antichrist, no orders but  
from Antichrist, no spiritual authoritie or  
iurisdiction but from Antichrist! what  
then maie we conclude but the religion  
is Antichristian. And why shold Protestāts  
maruail to heare their owne brethren call  
their Bishops and Ministers, *Bishops and Mi-  
nisters of the diuel, enemies of God pettis Anti-  
christis.* and such like, sith all the orders  
they pretend they must deriue from the  
pope whom they all account the true An-  
tichrist. God open the eyes of my deere  
Countrymen that as they partly see that  
their Ministers haue nether right calling  
nor lawfull orders, so they maie also see  
that they haue no true religion, which wi-  
thout pastors both rightly called & law-  
fully

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fully ordered can not stand. And thus hauing shewed how vnfit Luther was to be Preacher both for his life learning, calling and orders: now let vs come to his doctrine to see whether that be any whit better.

## CHAP. XII.

*That Luthers doctrine was contrarie to the vniuersall faith of Christendom in his time.*

I. **T**HAT Luthers doctrine was contrarie to the vniuersall faith of Christendom at that time, I proue by many waies. First. by the condemnation therof by the cheefe heades spirituall & tēporall of the Christiā people of that time. For, as Protestants confesse, Leo 10. than Pope, & spirituall head of Christian people condemned it *An. 1520.* whose Bull therof is extant in Fox p. 1166. And not longe after Hieremie Patriarch of Constantinople, & head (as he accounteth him self) of the Greeke or East Church condemned their doctrine in a booke which is called *Censura Orientalis*, wherein he saith ther doctrine was

Luthers  
doctrin  
condem-  
ned by P.  
Leo. 10.

By Here-  
mie Patri-  
arch of  
Constan-  
tinople.



By Charles 5. Emper. Sleid. also lib. 1 fol. 3. set-  
teth  
doun  
Emper,  
Maxmil.  
letters  
against  
Luther.  
Sleid. lib. 3.  
fol. 30. 33.  
50. 51.  
By K.  
Henric 8  
Sleid. lib. 3.  
fol. 34.

was altogether new and directly both against the  
Gospell of Christ, and right reason, and calleth  
them. *Hereticks*. And in the yeare 1521.  
Charles 5. then Eemperor of Germany,  
King of Spain, Naples, Sicilie, and Sar-  
dinia, and Lord of all the low Coun-  
tries, first writ a letter to the States of  
Germany which is set downe in Fox  
pag. 778. in which he professed to pursue  
Luther and all his adherents by all meanes that  
can be deuised for to extinguish his doctrine. And  
sone after directed a solemne writ of out-  
lawrie against Luther, and all them  
that tooke his parte, commanding the  
said Luther to be apprehended and his  
bookes burnt: Likewise the same yeare  
1521. King Henric 8. of England wrote  
a booke against Luther, in which (saith  
Fox pag. 780.) First he reprocureth Luthers  
opinion about pardons. 2. He defendeth the su-  
premacy of the Bishop of Rome. 3. Laboureth to  
refel Luthers doctrine of the sacraments. And  
again in the yeare 1523. writ (saith  
Cooper in Chron.) to the Princes of Ger-  
many against Luther. And in the yeare 1525.  
(as the same Cooper writeth he entred  
league with the French King to suppress the  
sect of the Lutherans vvhich they thought to  
be no lesse dangerous than the Turkes power.  
And Anno 1535. he writeth that six  
were burnt in Paris for Lutherans  
before

By the  
French  
King  
Sleidan  
lib 6.  
fol. 68.  
lib. 8.  
fol. 120.

before  
Anno 154  
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Anno 15  
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before the French King his sight And  
 Anno 1543. that the French King made  
 strait proclamation against the Luth-  
 erans, And as for Iames 5. King of  
 Scotland and Grand-father to his Ma-  
 iesty, a Scottish writer testifieth that  
 when King Henry 8. hauing fallen into  
 one point of Lutheranisme promised to  
 make K. Iames his heire if he would do  
 the like, he rather refused so great a pro-  
 fer than consent to his desire. And behold  
 the different reward from God of the two  
 Kings King Henrie 8. issue is quite ex-  
 tinguished, and Iames his royall pro-  
 genie wee behould not only flori-  
 shing, but possessing King Henries  
 crowne and Kingdome. So hath God e-  
 uen in this life recompensed, the religious  
 zeale of that most Catholick King. And  
 as for Swizerland Fox p. 792. writeth that  
 Anno 1524. the States of that countrie in  
 their assembly Decreed that no opinion of Lu-  
 thers should be taught priuately nor openly and  
 wrote to the men of Zurich, and do much la-  
 ment (saith Fox) and complaine of this new  
 broached doctrine which hath set all men to-  
 geather by the eares through the occasion of  
 certaine rash and newv fangled heades, and  
 will bring destruction both to body and soule.  
 And as for the learned men of that age in  
 all Christian Countries their detestation

By Ia-  
 mes. 5.  
 King of  
 Scotland.

Harvilton  
 Confus.  
 Caluina

Note:

By the  
 States of  
 Suizer-  
 land.

Slidan.  
 ib. 3 fol. 54.  
 ss.

By the  
 learned  
 men of  
 all partes  
 of Chri-  
 stendome.

of

By vni-  
uersities.

*Sleid. Engl.*  
*lib. 1. fol. 14.*  
*lib. 3 fol. 32.*

By a gene-  
ral Coun-  
cel.

Of the  
Prelats.  
legats. 4.  
Cardinals.  
2 Patriar-  
chs. 3.  
Aechb. 25.  
Bishops.  
168. Ab-  
bots. 7.  
Procura-  
tors. 39.  
Generals.  
7 besides a  
great  
number of  
famous  
diuines.  
Luthers  
doctrin  
condem-  
ned by all  
manner of  
voices.

of Luthers doctrin is euident. For first the Vniuersities of Louain, and Colen, condemned Luthers bookes as hereticall in the year 1520. And in the next yeare the Vniuersitie of Paris did the like. And in all Chrillian Contries almost the cheefest learned men wrote against him, as Eckius Cocleus, Gropperus in Germanie; Silueueter, Caietan, Catherin in Italy. Petrus a Soto, Alfonso a Castro, Canus, Turrianus in Spaine. Clictoneus and others in France. Bishop Fitherand, Syr Thomas More in England. Driedo, Tapper, Erasmus, in Flanders. Hosius in Polonie, and others otherwhere. And after in the Coucell of Trent (where the flower of all Christedom was gathered to gether from all parts of the Christiā world) his doctrin was cōdemned by the subscription of 255. Prelats. Wherby yow may see the vniuersall hatred of Christendome both in the Clergie & laytie, learned and vnlearned, both in the East & West, Latin & Grecke Church against Luthers doctrin. Herevpō Erasmus saith Luther was condemned with, *so many iudgments, confuted with so many bookes, strooken with so many thunderbolts.*  
2. Secondly I proue it by the testimony of diuers Protest. For, Foxpag. 789. accounteth it a miracle, that Luther (saith he) *one man, should sustain (for his doctrin) the hatred almost*

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whole world being set against him, and stand openly Luther  
against the Pope Cardinals and Prelats of the had the  
Church, hauing the Emperors and all the Kings Prelats  
(saith he) of the earth against him. Iuel in his and all  
Apologie p. 13. speaking of the Protestants Kings  
matters, saith, they increased inuitis prope omni- of the  
bus, almost against all mens wills. And pag. 201. earth  
The Gospel (of Luther) was at this time spread against  
into the world inuitis prope omnibus against almost him.  
all mens wills. Luther him self L. de Captiu. Iuel.  
cap. de Eucharistia speaking of his enter- Luthers  
prise, saith I begin a hard matter as which being Gospel  
confirmed by the vse of so many ages, and approued almost  
by all mens consents, is so settled as it is necessarie to against  
change and alter all the face of Churches. And 4. all men.  
Galat. fol. 187. The world iudgeth vs to be most Luthers  
pernicious Horeticks destroyers of religion &c. fol. Gospel  
210. This day the name of Luther is most odious to against  
the world. 6. Galat fol. 291. The whole world most consent  
cruelly persecuteth and condemneth vs. But be- of all  
cause this matter is euident ynough out men.  
of that which hath bene saide in the first *Stedon*  
Chapter of this booke, I omit further *presat.*  
proofe, and will add a word or twoe *Histor* The  
to shew what kinde of fellowes they beginning  
were who began first to fauor Protestan- (of Prote-  
cie. stan cie)  
*was full*  
*small and*  
*one man*  
*alone*  
*sustained*  
*the malice*  
*of all the*  
*world.*

What Kinde of fellowes those Ger-  
mans were who first fauored Protestants  
somewhat hath bene said before. As for  
the French men Calvin *Prefat. in Iustis.* saith

N n they

VVhat  
 kind of  
 men they  
 were who  
 fauored  
 the  
 vvorlds  
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 fellows  
 our first  
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 How per-  
 uerted.

they were beggerly and abiect, wretches, miserable  
 sinners before God and in sight of all men, most con-  
 temptuous the excrements & outcasts of the world,  
 and if any thing can be named more vilde. Yea of  
 their holy Cittie of Geneua he saith as the  
 Surueyer cap. 2. writeth his words. That  
 the people were, a disordered Dunghil of ris-  
 raffe. That the Senat of 200. were a tumultu-  
 ous faction of raskells and cast awayes: & that  
 the cheefest Magistrats of the Cittie yea  
 even the Syndiks were ringleaders of factions  
 and dissensions. And wil English men forsake  
 their worthy vertuous & renowned An-  
 cestors, and follow this scumme of the  
 world? And as for England, what kinde  
 of followers they were that first embraced  
 Protestancie, hath bene in parte touched  
 before. Wherefore I will here, add onely a  
 word of the first Preachers therof in this  
 Kingdome.

3. Bilney (whome Fox pag. 922. calleth the  
 first framer of the Vniuersitie of Cambridg in the  
 knowlegd of Christ, and was burnt An. 1531. as  
 he saith pag 920.) This man (I say) was as  
 him selfe testifieth in Fox pag. 915. conuer-  
 ted by priuie inspiration of the spirit, in  
 reading Erasmus Testament, and was so  
 ignorant as being apprehended An. 1527.  
 he writeth of him selfe in Fox p. 918. thus,  
 VVhither Christ haue bene a long time heard I  
 know not, for that I haue not heard all the Prea-  
 chers

bers of  
 was with  
 iudg of  
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 Christ  
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 and be  
 919.) V  
 VVho  
 Maister

bers of England. And if I heard them, yet till it Hovv  
 was within this yeare or two I could not sufficiently ignorant  
 iudge of them. Lo this fellow but a year be- Hovv  
 fore he was apprehended, could not often  
 iudge of Preachers whither they taught times he  
 Christ or not. So vnconstant also he was abiured  
 in his religion, as first he tooke his oath Prote-  
 stancie:  
 that he should not teach,preache, nor de- 1  
 fend any of Luthers opinions, but should  
 impugn the same euery where Fox pag.  
 910. And being again apprehended and  
 condemned for Prostantieabiured it, sub-  
 scribed to his abiuration, went before the  
 procesion in Paules bare headed with a  
 sagot on his shoulder, and stood before the  
 Preachers at Paules Crosse all the sermon 2  
 time *An. 1529. ex Fox pag. 919.* And yet not  
 withstanding *Anno 1531.* again fell to 3  
 preach heresie, though at his death he re-  
 canted all, & dyed a good Catholick, as Latimer.  
 Syr Thomas More, then Chancellor of  
 England, testifieth and Tindal plainly Hovv  
 insinuateth in Fox pag. 986. though Fox peruer-  
 deny it. ted.

4. Latimer the Apostle (as Fox and Bale Hovv  
 terme him) of England, was peruerred ignorant  
 by this ignorant and inconstant Bilney, Hovv  
 and before (as him self saith in Fox pag. often  
 919.) *Vvas as obstinat a Papist as any in England.* times  
 VVhose learning yow may gather by his recanted  
 Maister, and his inconstancie by his owne

1 deedes. For he twice recanted Protestacie,  
 2 once before Cardinall Wolsey, as yow  
 may see in Fox p. 1575. and an other time  
 before diuers Bishops as yow may read in  
 Fox.p. 1577. which Fox there saith *was no*  
*great matter nor matuel.* So little matter he  
 maketh of his religion or his Apostles deny-  
 ing it. After this he was vn bishoped by  
 King Henrie. 8. and by him cast into the  
 Tower where he lay all his time after, and  
 at his own death vsed gunpowder to shor-  
 ten his life p. 1606. Of Tindal an other A-  
 postle, Fox telleth pag. 981. how he was a  
 schol Maister, but mentioneth not how he  
 came to Protestancie. And after this, wea-  
 rie (as it seemeth) of this new doctrin,  
 would haue bene as yow may see. p. 982.  
 Chaplin to Bishop Tunstall a Notorious  
 Papist p. 987. He would haue the real pre-  
 sence accounted an indifferent thing. And  
 p. 985. he telleth that he was strangled be-  
 fore he was burnt, which manifestly shew-  
 eth that he recanted at his death, which  
 also I haue read other where. Thus yow  
 may see what dubble and triple turnco-  
 tes, what periured and abiured persons  
 were the Apostles and first preachers of  
 Protestancie in England. The Founda-  
 tions and cheefe Pillers (as Fox termeth  
 them) of their Church. O what compari-  
 son can ther be, betwene such, and Saint

Austin

No mar-  
 uel or  
 matter  
 for the  
 Apostles  
 of Prote-  
 stants, to  
 abiure  
 their faith.  
 Tindal.  
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 often  
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Austin, S. Laurence, Saint Paulin? What  
madnes were it to leaue these to follow  
those?

## CHAP. XIII.

*That Luthers doctrine was neuer  
confessed by Catholicks to be suf-  
ficient to saluation.*

1. **Y**OW heard before that the aduer-  
saries of S. Austins doctrine, as wel  
the Britons then as the Protestants now,  
confessed that he brought the true way to  
saluation, and that many & great learned  
men haue followed him, and come to  
heauē by the way which he taught; which  
testimonie proceeding from aduersaries  
mouthes must needs seeme to be the cō-  
fession of most euident & manifest truth.  
Here now it cometh in place to shew, that  
no one Catholick euer acknowledged that  
Luthers doctrine was the way to salua-  
tion or that any haue comen to heauen  
by following him which I shew. First, be-  
cause not onely Pope Leo, but also the  
generall Councell of Trent confirmed by  
the Pope (which no Catholick thinketh

That no  
Cath.  
allowed  
Luthers  
doctrinas  
Protest. do  
S. Austins.



can erre) hath condemned and accursed his doct̃in. And his bookes are forbidden to be read vnder paine of excommunicatiō Secondly, because euery Catholick beleeueth & professeth that who keepeth not the Catholick faith wholly & vniuolated shall without all doute perish euerlastingly. Thirdly, because no Catholicks words can be produced wherein hope of saluation is afforded to Luther & his followers. But on the contrarie as many Catholicks as write or preach condemne his doct̃in for flat heresie, and him self & all his obstinate followers for hereticks, out of Noes Arke, out of Christs fould, out of Gods Church, out of al hope of saluation so long as they follow Luther.

Luthers  
doct̃in  
condem-  
ned by all  
Kind of  
Christians:  
By Grecians  
By Ana-  
baptists.  
By Cal-  
uinists.  
By Engl.  
Protestants.  
By how  
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out Engl.  
Protest.  
religion is  
condem-  
ned.  
See Iohn-  
son a-  
gainst  
Iacob.

2. Nay, not onely Catholicks allow not Luthers doct̃ine but euen all other Christians besides condemne it. The Grecians, as is sayd, condemn Protestants for Hereticks. The Anabaptists, as Luther saith, account them worse than Catholicks: him self affirmeth his followers to be seuen times worse than Papists Calvin iudgeth Luthers opinion of the Eucharist lesse tolle rable than the Papists. Sutclif addeth that it is hereticall, by inference of such conclusions as may be gathered therof. The Brownists esteeme our Protestant religion a medle or motle religiō. A thou-  
sand

sand M  
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neth  
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Other  
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Quere  
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sanct Ministers in their petition exhibited to his Maiestie 1603. affirm that it containeth abuses & enormities which they can shew not to be agreeable to Gods word. Others propose some hundred of doubts against it as yow may see in the booke of Quæres and the late silenced Ministers in their solemne printed Challeng made to the Bish. protestants saie that if that be truth which the Bishops maintain against them that then that is false which they both maintain against Catholicks, and that, *their departure from the Pope can not be iustified, but that he, yea Christ Iesus and his haueonly truth in him, haue had great wronge.* Finally his Maiestie with the tacit consent of the Bishops condemned all the Englishe Bibles (the very foundation of our Protestants faith) as ill translated, and gaue order to translate the Bible a new.

The silenced preachers prefer the Cath. faith before the Protestant. The foundation of Engl Protest. faith condemned, by Protestants. Confer. at Hampton. Court. p. 6.

## CHAP. XLIII.

*That Luther neuer confirmed his doctrine by miracles.*

1. **S**OME Protestants say that Luther needed no miracles for confirmation

N n 4 of

of his Doctrine, because (saith Feild lib. 3. of the Church c. 48. *we teach nothing contrary to the confirmed & receaued doctrine of the Church of God then in the world when these differences betwene vs and our aduersaries began.* This impudent saying of his may be ioyned to another which he hath *L. cit. cap. 42. That there is no materiall difference amongst the Protestants, no not betwene Luther and Zuinglius in matter of the Sacrament, nor betwene Illyricus and others about originall sinne, nor betwene Osiander and others about Iustification as shalbe iustified (saith he) against the proudest Papist of them all.* But as for the strangenes of Luthers doctrine to all the Church of his time that hath appeared sufficiently here to fore, and shall yet more hereafter. Wherefore Protestants ascribe two kind of miracles to Luther, the one inuisible, which Luther him self challengeth *to. 4. in Isaiam 6. 35.* where hauing tould that Catholicks obiekt vnto him that he could not cure a lame horse, but was altogether destitute of miracles, replieth that by his preaching the spirituall blinde began to see the truth, the deaf heard the Gospel The lame that sate in superstition and Idolatrie walk. But great fondnes it is to alleadg such miracles for confirmation of his doctrine. First, because we demand visibie miracles. Secondly, Because

Luther

See S. Iud.  
lib. 5. fol. 65.

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Luther (saith he) wrought those superna-  
 tural effects, but no man seeth them.  
 Thirdly, Because euery Sectmaister can  
 say so. Fourthly, Because the question is  
 whether his doctrine be such as it can  
 work these spirituall effects. Therefore  
 fond it were to prooue his doctrine to be  
 such by these effects, vnles the effects we-  
 re seene, or more manifest than the truth  
 of his doctrine. This is to prooue, *idem per*  
*idem*, or, *ignotum per ignotum*. For it is all one  
 to say Luthers doctrine worketh those  
 spirituall effects, and to say that it is true,  
 or at least it is as doubtfull. Fox Acts p. 789.  
 and others aheadg this for a notable mira-  
 cle, that one man and a pore Frier creeping out of  
 a blind Cloister should be set vp against the Pope  
 and almost the whole world, and work that which  
 all the learned men before him could neuer com-  
 passe. Mark good Reader how he confes-  
 seth his religion to haue begun of one mā,  
 and of one Frier creeping out of a blinde  
 Cloister, against almost the whole world,  
 and not compassed before of all the lear-  
 ned men that were.  
 2. But as I said before this is as great a mi-  
 racle as to see stones roule from a hill: such  
 a one as that notable strumpet bragged of  
 to Socrates saying that her doctrine and  
 p<sup>r</sup>swasion was more potent than his, be-  
 cause she with a few words could drawe ger-  
 his

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nit. cont.  
Bullen-

cause she with a few wordes could draw his scollers to follow her. But Socrates rightly answered that it was no maruel, because he lead them vp the hil to vertue she drew them downe the hill to pleasure Pleasure of marrying, hauing mony, and liuing at commaund drew so many Friers and Nonnes after Luther. Pleasure of eating flesh at all times, neuer fasting, neuer confessing, neuer satisfying drew so many lay people after him Pleasure of liuing out of all spirituall subiection, and getting of Church goods and liuings, drew so many Princes after him. And great maruell it is that more did not run together (as S. Peter speaketh *Epist. 1. cap. 4.*) into the same confusion of lecherie. And that we may speak to Luther as S. Hierom *lib. 2.* did to Iouinian, *Glorie not that thou hast many disciples, that many fauour thy opinion, that is a signe of pleasure. For they fauour not so much thy speech as their owne vice. For alwayes false Prophets promise pleasing things, and sooth much: vertue is bitter and who preach it are replenished with bitternes. And that I may not speake of others Did not Asius draw the whole world? Thus Saint Hierome. And what Iouinian, what Epicure what Libertin, hath taught more licentious and voluptuous doctrine than Luther? Of which I wil giue the Reader a taste by some points which I haue*

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haue gathered out of two litle bookes which he wrote in the beginning of his Protestancy. By which the reader may imagin what store he vttered after, when he had more abandoned shame. It will profit the soul (saith he l. de Libert Christiana) nothing if the body pray and do what work soeuer can be done, in and by the body. Yea meditations & whatsoeuer can be done by the mind profit nothing. It will not hurt the soule if the body eate, drink commonly, pray not & omit all things which may be done by hypocrites. No works whatsoeuer belong to the inward man. By only impiety & incredulity of the hart is he made guilty & slaue of sinne to be damned & not by any external sinne or work. All the comandements are equally impossible. Good works make not a good man, nor ill works an ill man. No ill work maketh man ill & damned, but incredulity And l. de captiu. There is no hope of remedy vnles recalling the Gospel of liberty & all lawes of all men extinguished at once, we indg & gouern all things according to it If we haue Gods law and natural wisdom it is superfluous yea hurt full to haue wrtten lawes no law can be put vpon Christians ether by men or Angels, but as much as they will them selues. By only faith although there vwant other works thou shalt be saued. A Christian is so rich that though he would he can not leese saluation with what sinnes so euer, vnles he will not belæue. For no sinnes can damne but incredulitie

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Epist. ad  
Albert.  
Mogunt.  
Horribile  
est si vir  
sine vxore  
in morte  
inueniatur

Thus Luther, & much more in two little bookes . By which thou maist see good cause whie diuers did follow him . And how temporall interest maketh now diuers to follow the Puritan Ministers in England, the Surueier telleth p. 246. And cap. 2. how the like bayte drew the Geneuans to harken to Calvin and his mates. And the Dangerous Positioner telleth the like motiue in Scotland to follow Knox and his companions. Thus carnall pleasure, libertie, and profit were the miracles wherwith Luther periwaded his doctrin.

3. Wherefore Feild *lib. 3. of the Church* p. 48. insinuateth other kind of miracles of Luther, but referreth vs for them to Illyricus and Fox. And in Fox *pag. 789.* I finde these. First that Luther hauing had warning before, and the pictur of a Iew who meant to poyson him sent vnto him, miraculously skaped poisoning. That a stone fell not from the top of a vaute before Luther rose from vnder it. 3. That they who stood vnder Luthers window where he stooode praying, might see him shed reares. Fourthly, That by prayers he had obtained that so long as he liued, the Bishop of Rome should not preuaile in his Contrie. The Fift was that Luther compelled by prayer the Diuel to throw into the Church an obligation wherwith a

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man had bound him selfe body and soule to the Diuel. Sixtly, That when he preached they that heard him thought euery one their own tentations to be touched. These are the miracles which Fox attributeth to Luther. Against which I might except (as they do against miracles done these dayes by Catholicks) that they are auouched onely by Protestants. I might also obiekt that Fox nameth no eye witness of any of these miracles. But I neede not. For besides the fift (which Fox himselfe dare not auouch but referreth it to report saying, *if it be true as it is certainly reported.*) What is there in any of the rest which might not be done naturally? Was it a miracle to escape poysoning by a man of whome he was warned before, & who was pictured vnto him. Might not the stone naturally haue stood till that time when Luther rose? May not an Hypocrite standing praying in a Window to be seene shed teares? May not Luther faine that he obtained that of God which he saw was not lykly to be otherwise. And finally might not he who knew the disposition of his scollers and audients, hit on that wherewith they were tempted. Surely these miracles we liken to those ridiculous miracles which the Fathers report of the Montanists.

This also the diuel could do by collusion to grace his cho-  
ler.



Luthers  
miracles  
refuted.

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Protestants  
denie that  
Luther  
ever  
wrought  
miracle.

4. But against these or whatsoeuer miracles are ascribed to Luther, I oppose, first that himselfe *lib. cit. in Esai*; when it was objected him that he wrought no miracles, neuer mentioned any visible miracles, yea he addeth that *miracula nostro tempore corporaliter amplius non sunt Quia Christus* (saith he) *ad finem mundi institutus est*: That himselfe saith *Loc. Com. Claf. 4. pag. 39. Nullas apparitiones Angelorum habeo. And pag. 40. pactum feci cum Domino meo ne vel visiones vel somnia vel etiam Angelos mihi mittat* 3. That Fox himself saith p. 1040. The time of miracles is expired, we hauing the scriptures to guide vs. And Calvin 4. *Instit. pag. 9. Temporale fuit donum miraculorum, & aliqua ex parte hominum ingratitude, intercidit*. 4. Doctor Fulke. *Anot in Ioan. 15. Luther and Calvin work no miracles. And in Apoc. 13. you know* (saith he) *that Calvin and the rest whom you call Archereticks work no miracles*. Erasmus also said that Luther could not cure a Lame horse.

CHAP.

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## CHAP. XV.

*That Luther hath had no succession  
and continuance of his doctrine  
here in England.*

**T**He last point wherein S. Austin and Luther are to be compared, is succession & continuance of doctrine In which least of all is to be said. For albeit Crámer were for a while and that secretly in King Henrie 8. time a Lutheran, as Fox tearmeth him pag. 1115. yet shortly after King Edwards entrance, he reuolted from that and fell to Zuinglius, denying with him the reall presence in the Eucharist, and for that cheefly was burnt, as yow may see in Fox. After whome nether Archbishop nor Bishop was a Lutheran in all England, but followed rather Zuinglius or Calvin, albeit also they differ from them in diuers points of doctrine as well appeareth by the Puritans who professe to be the pure Calvinists. And for continuance of Luthers doctrine himself had so small hope therof, as he could not forbear words of despaire. For in 3. Galat. fol. 154. I feare (saith he) the  
proper

proper & true vse of the law wilbe after our time troden vnder soote, & vtterly abolished by the enemies of the truth. For euen now whiles we are yet liuing and employ all diligence to set forth the office and vse both of the law and the Gospel, ther be very few, yea euen among those that wilbe accounted Christi ans & make a profesſion of the Gospel with vs, that vnderſtād theſe things rightly. VVhat think yee then ſhall come to paſſe when vve are dead & gon. And ſol. 201. VVhich thing (that Proteſtants ſhould not acknowledg Luther for ther Paſtor) ſhall one day come to paſſe, if not vvhiſt vve liue, yet vvhen vve are dead and gon. Sectaries vvhen vve be dead ſhall poſſeſſe thoſe Churches which we haue won and planted by our Miniſterie. And the like ſmall hope our Engliſh Miniſters haue of the continuance of their religiō, as appeareth by the Declarat. of Diſciplin printed at Geneua 1580. I am afraid (ſaith that Author) leſt God be come into England as into ſome Caſtle, in the way of his progreſſe for a ſmall time. Calvin in his preface before his Catechiſme did ſo deſpaire of poſteritie of ſucceſſiō in his religiō as ſaith he, I dare ſcarce think therof. Their cōſciences telling them all that their doct̃rin is not built vpō that rock on which Chriſt built his Church and Doct̃rine, but vpon the ſandes of their human inuentions.

Luther  
forſeeth  
that he  
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So Engl.  
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# THE THIRD BOOKE, IN VVHICH

*S. Austin and Luther, and their  
doctrins are weighed together ac-  
cording to their qualities.*

Set dovne and proued in the  
tvyo former bookes.

## P R E F A C E.



Hereto (Gentle reader haue  
we shewed out of authenticall  
and sufficient witnesses that S  
Austin and Mar. Luther were  
the first Founders of the Roma  
Catholick and Protestant reli-  
gion in our English Nation;  
and we haue put each of them with his qualities in  
his seuerall scale. Nowv it remaineth that vvith an  
euen hand vve list vp the Ballance, and vveighing  
them together, iudge according to those qualities and  
enduements vvhich naturall reason and true pru-  
dence teach vs, ought to be in a first Preacher and  
founder of Gods religion in a Nation, whither is  
more likly to come from God & bring his religion,  
vvhither the contrarie?

O o CHAP.

## C H A P. I.

*S. Austin and Luther weighed according to their learning.*

**H**ow great a help learning is to discover errors, and to finde out truth, and contrarie wise how great a hinderance ignorance is to attaine to truth, and an ayde to lyes; as a thing euident by it selfe neede no prooffe: Herevpo it hath bene vsual to the Sectmaisters of all times, as they are the beginners of new doctrines vnkowne to their Ancestors, so to impute to them ignorance, and to arrogat to them selues especiall knowledg and learning, by help wherof (forsooth) hey could discover that truth which for ignorāce their Forfathers could not finde out. *It was* (saith S. Bernard *serm. 65. in Cant.*) *alwaies the trick of Hereticks to boast of singularitie of knowledg.* Thus the Donatists accused the rest of the world of ignorance. At whome S. Austin *lib. 1. cont. Gaudent. cap. 19.* iesteth thus. *O dolor fraudata sunt tali magisterio tempora antiqua ! O sorrow that the ancient times wanted such Maisters.* And when the Pelagians in like sort condemned the ancient Fathers of ignorance, he exclaimed *lib. 2. cont. Iulian. cap. 10.* in these words.

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words. And darest thou call those blind? And hath long days so confounded the highest with the lowest, and shall darknes be so accounted light and light darknes, that Iulian Pelagius Celsinus shall see and Hilarie Ambr. Greg. be blind.

Yea in the time of Tertullian in the primitive Church, ther were hereticks, who doubted not to impute ignorance to the Apottles them selues, whome Tertul. l. de prescript. refuteth thus, what man well in his wits can thinck that they were ignorant of any thing whome our Lord gaue for teachers, had alwayes in his company, to whome he expounded aparte all obscure matters? And when they bragged of their new light he merilie iesteth at them thus: To these alone, & to these first was the truth reuealed, Forsoth they obtained greater savor and fuller grace of the Diuel. And how viually it is with Luther and Protestants to boast of their especiall knowledg, & new light, & to impute blindnes ignorance and errors to the former ages and ancient Fathers, no mā that either conuerseth with them or readeth their bookes can be ignorāt. Audemus &c. (saith Luther) wee dare glorie that Christ was first published of vs Vigand l. de Bonis & Malis Germ. ascribeth to Luther such a lightening of the Articles of faith as was not known in the world since the Apostles tyme. Others cal him the mouth of Christ, Chariot of Israel. Finally some prefer him before all

Neander.  
lib. 8. expli-  
cat. orbis  
terra.  
Fox p. 416.  
edit. 1563.  
Iuel. Apokal.

the Apostles but Paul, as Cyriacus Span-  
genbergius who willittifie these verses.

*Christus habet primas habet tibi tunc secundas  
At loca post illos proxima Luther habet.*

*Let Christ be first and after him S. Paul be best*

*But next to the Luth. deferus to go before the rest.*

And as Luther challengeth more light &  
learning than the ancient, Fathers, so  
Zuinglius challengeth more light than  
he, and Calvin than they both. And in  
England the Protestants of King Edwards  
time challenged more light than those of  
King Henries, & those of Queene Eliza-  
beth more than they both, and the Puri-  
tans challeng more light than the Prote-  
stant, the Brownists than the Puritan till  
at last (as his maiesty sayde of the Scottish  
Ministers) they run madd with their light, or  
rather turn all into darknes of infidelitie  
& Atheisme, as dayly, experience sheweth.  
Wherefore to see whither indeede Luther  
were like to be better learned than S Austin  
Let vs compare them together according  
to that which hath bene said of them.

S. Austin was an Italian, Luther a Duch  
man: S. Austin studied in Rome when ther  
was there a famous Vniuersitie, Luther in  
Wittemberg & places of no fame. S. Austins  
Maister was S. Gregorie one of the fower  
Doctors of the Church, Luthers Maister  
was a nameles fellow, and for Protestancy  
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he had no Maister at all, vnles yow will reckon his black Maister S. Austin is not known to haue had any corporall impediment of studie, Luther is known to haue had so great a one as he could scarce read three leaues together. S. Austin had testimonie of S. Gregory that he was *repletus scientia scripturarum* full of the knowledge of scripture, Luther had testimonie of his brother Zuinglius that he was *imperitus vel nimis rudis Theologus* an vnskillfull or too too rude a Diuine. S. Austin reiected no part of Gods word, Luther reiected diuers. S. Austin taught no absurd doctrins, Luther by the iudgment of Protestants taught many. S. Austin ouercame the Britons amongst whome were *plures viri doctissimi* Luther (as Catholiks write) was ouercome in publick disputatiōs of one Eckius. S. Austin taught no heresies, Luther as Protestants confesse taught diuers. Finally S. Austin reuoked none of the doctrin which he once taught Luther reuoked & cōfessed his ignorance in many and weightie points. Besides all this S. Austin was nearer to Christs time by 900. yeares and more, than Luther, and therfor more likly to learn what Christ taught thā Luther who was so long after. Now therfor (gentle reader) lift vp the Ballance of thy iudgment with an even hand, & considering that vpon this choice



goeth thie eternall saluation or damnatō: weigh these two men equally, and iudg whether is more full, not of words, or braggs, but of learning. Whether is liklier to know what Christ taught, or to haue erred of ignorāce. VWhether were likly to haue bene blind, whether to haue scene.

## CHAP. II.

*S. Austin and Luther weighed according to their vertue or vice.*

1. **T**He due consideration of the vertuous life of the first Preacher or founder of Religion in any Country, may giue to prudent men great light to discern whether his Religiō be good or bad, come from God or from the Diuel. For albeit vicious men do often times preach and continew the religion which vertuous men first founded, as we see that the Scribes and Pharisees in Christs time taught the Doctrin of Moyse, Wherupō he bad the people to do what they taught, and in the day of iudgment there wilbe reprobats who haue prophesied in Christs name; yet notwithstanding if we looke into the scriptures or Ecclesiastical Histories we shall not finde but that those whome God sent to be first founders of his religion

gion in any Nation or Contrie, were when he sent them, vertuous and godly men. Such a one was Moyses by whome he founded his religion amongst the Ie-  
*es: Mitissimus hominum qui sunt super terram.*  
 The most mildest man that was on earth. Such a one was S. Iohn Baptist whome he chose to first sound out the happy tidings of Christian religion to the world. Such were his Apostles who forsooke all and followed him, euen Iudas when he chose him for an Apostle, as S. Cyril in 6. *Ioan.* Hierom l. 3. cont. Pelag. and others teach. S. Hierom proueth it inuincibly out of these words *Ioan.* 17. *Father whome thou hast giuen to me I haue kept and none hath perished but the sonne of perdition.* For if God the Father gaue Iudas to Christ, surely he was then good. And it may be prooued out of the 54. Psalme, where he is prophetically called *a man of one mind, & said to haue walked in Gods house with consēt.* And before Christ would licence, the Apostles to preach to Nations, he bid them abide in Ierusalem til they were indued with vertue from aboue, and made them as S. Paul speaketh *Idoneos Ministros Noui Testamenti. Fit Ministers of the new Testament.* Such also were those whome we call the Apostles of certain Nations, as to omitt others S. Patrick of Ireland. S. Ninian of

Pictland, S. Palladius the first Bishop of Scotland. And the cause of this proceeding of God in chusing vertuous men to be the first promulgators of his lawe in any Contrie is manifold. First because it is more honorable for him to chuse for instrumēt of so notable a work of his, as is the conversion of a Nation from infidelitie to faith, and from seruice of the Diuel to his seruice, men that are like to him selfe rather than men that are like to the Diuel, his owne children rather than the Diuels children, his owne seruants rather than the Diuels slaues. Secondlie it is more effectual for the end which God intendeth. For albeit God could cōuert a Nation to his faith without vertue or miracles of the Preacher or any other external help; Yet because he *disponit omnia suauiter disposeth al things sweetly*. he vseth these outward helps wherwith he knoweth men to be most draune to embrace his religion, which are vertue and miracles. Of which twoe though miracles be verie potent, yet vertue is more pouteful, as S. Chrysostom sheweth by the comparison of S. Iohn Baptist and Appollonius Tyaneus. Of whome the one wrought no miracles as the scriptur saith, & yet by his vertue strooke the Iewes into such admiration of him, as they doubted whether he were not the  
Mefsias

messias of the world. And the other though he wrought many wonders, yet had fewe or no followers. And S. Chrysost. doubteth not to say, that if the Apostles had not liued virtuouly, notwithstanding their great miracles, the world would haue counted them but seducers. And in the conuersion of our English Nation, albeit the miracles of S. Austine and his fellowes did cooperat thereto, yet S. Bede l. i. cap. 26. attributeth it chiefly & almost wholly to the vertue & holines of their life. Thirdly this course is most proportionable & agreeable to the end for which God sendeth Preachers to any Contry. For as the end of his sending is vertue to be engrafted in that Nation, so the meane most agreeable and surable thereto is vertue in the first preacher. Wherefore howsoever the Successors or as S. Paule termeth them the Pedagoges in Christ be yet the first Preachers or Fathers of a Nation who (according to Saint Pauls phrase) *had begotten them in Christ*, ought to be very holy and vertuous men.

2. And the contrary course of sending wicked & vicious men for first preachers of doctrine is vsuall to the Diuell, and wil be seeming him. For albeit vertuous men may vpon ignorance fall into some one or more errors, yet can they not, (so longe as they keepe their xertue) be enticed

ced by the Diuel to forsake their true faith and worship of God, vpon which all vertue is grounded. But those who (as Saint Paul speake of the Hereticks Hymeneus and Philetus) haue already made shipwrack of a good conscience, and abandoned vertue, those the Diuell puffeth vp with a proude conceit of their owne learning, and picketh out for Sectmasters, & for teachers of new doctrines. And therefore howsoeuer Archereticks may for a time dissemble vertue, as S. Austin writeth of Pelagius, yet *mendacia* (as S. Cyprian writeth) *non diu fallunt*. Their Hypocrisy will not *diu proficere*, sed *insipientia eorum manifesta fiet*. Simon Magus before he became an Archereticke would haue bought Gods grace for mony. Arius before he became an Archeretick was noted to be ambitious. Berengarius before he broched his heresie was noted of enuie at other mens glorie. Wicklef, before he began his doctrine was noted of anger, as writeth Godwin in the life of Archb. Simon Langhorn, & is euident in Stow Chron. Anno 1376. Finally Luther before he published his new doctrine was noted of enuie against the dominica Friers (as is before shewed) & singularity. In so much as Fox pag. 770. writeth that his freinds did thinck euen before he fell from the Church.

Church, that he would alier and abolish that manner of teaching which then was vsed. Thus all Archereticks are branded with some notorious vice or other. And perhaps these Archereticks are the false Prophets whome our Sauour gaue a marke to know by their life. For which cause also both the scriptures and Fathers haue recorded the notorious vices of diuers Archereticks as a sure token that such men were not they whome God first sendeth as preachers of a new doctrine, or Apostles to conuert a Nation to him. Wherefor let vs compare the qualities of S. Austin & Luth. that thereby we may see whether was the more likly mā to be chose of God to be he that was first sent by him to conuert our Country to his faith & religion.

3. S. Austin forooke the world from his youth and entred into religious life, Luther, not before he was 20. yeares old & then vpon feare that his companion with whome he walked, was slayne with a thunderboulr. S. Austin was brought vp vnder S. Gregorie, who as S. Beda saith *lib. 1. cap. 23.* was a man of greatest vertue and learning of his time, Luther vnder no man offame. S. austin profited so in vertue as he was made by S. Gregory *Prapositus Monasterij*: of Luthers like profit no such proof. S. Augustin kept his religious life, Luther soone

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toone thooke it of. S. Austin came a thousand miles to preach to Barbarous people Luther neuer went out of his Countrey for such purpose, and liued alwaies under sure protection of the Prince Elector of Saxony. S. Austin liued in continuall prayer (saith Bede lib. 1. cap. 26. *Watching, fasting, preaching, despising the commodities of the world, and single life,* Luther alter he became a Protestant, Wiued, feasted, took his ease and enioyed the pleasures of the world. S. Austin went commonly barefoot about England preaching, and had hard knees like a Camell by frequent kneeling in prayer. No such matter of Luther. S. Austin made English men incōparable more vertuous than they were before, Luther made them much worse. S. Austin God approued by many miracles both alieue & dead. no such newes of Luther S. Austin is highly commended for his vertue by S. Greg Bede & other writers to our age, Contrariwise Luther greatly discommēded euē of his owne brethren. Finally no great vice can be proued against S. Austin, Many and heinous vice are proued against Luth. Iudg therefore gentle Readee, God being determined to reduce our Natiō to Christs faith, whether of these two mē it is most likely he would make choise of, for to effect so notable and so pious a worke.

CHAP.

## CHAP. III.

*S. Austin & Luther weighed according to their motives of preaching.*

1. **M**uch it availeth to trie the sincerity of any mans counsell or actiō to examine whether the Counsellor or Actor be like to reape any pleasure or commodity therby. For if he can not, most likely it is that he giueth such aduice vpon sincerity & indigmet & otherwile the contrary may be suspected, if it be not euident. Whereupon Caisius gaue that prudent note, which al wise mē in that case do obserue, that we shall mark *Cui bonum*, To whome was the aduise good? To whom was ther any commodity pleasure or preferment like to redound. And if this course he obserued in trial of S. Austin & Luthers religiō, we shal clearly perceauē that S. Austin is to be preferred befor Luthers. For S. Austin left his Cōtry, forsooke his freinds & acquaintance, left his headship of a Monasterie, left his quiet aboad at home for to come to preach his religion to our Natiō Luther left none of all these to preach his S. Augustin came a thousand miles, and aduentured his life her amongst a people of a different religion, Luther neuer went out of his Contrie to preach his doctrine,

nor



S. Peters miraculous testimonie from heauen, Luther had no such. Finally S. Austins sending was by God confirmed in the same sorte that the sending of the Apostles was, that is. *God contesting with signes & wōders*, Luthers wanted all such confirmatiō. Iueg the indifferent Reader whether of these two mens sending was more likely to be good.

### C A A P. V.

*S. Austin and Luther weighed according to their orders of preaching & administering the Sacraments.*

**C**ertain it is that none cā lawfully administer the Sacraments of God but he that hath power & order therto from God. For as S. Paul saith he br. 5 *Nec quisquam sibi facit honorem sed qui vocatur a Deo tanquam Aaron Sic nec Christus semetipsum clarificauit ut Pontifex fieret sed qui locutus est ad eum, tu es sacerdos in aeternum secundum ordinem Melchisedech.* And if Christ could not offer sacrifice before he was made Priest, how shall man take vpon him to administer Gods sacraments, Wherefore according to that which hath bene said, let vs weigh both their orders. Saint Austins orders were such as S. Gregoryes were, and consequently such as all as Christendome at that

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that time both approued & vsed Luthers Ministrie (for of his Roman Priesthood we speake not ) was such as the Christian world neuer heard of before. S. Austin was made Priest at Rome by S. Gregory or his predecessors authority, and Bishop in France by his appointement Luther was made a Minister of no man at all. And such orders as he had (he saith) he receaued from Antichrist, and in the Sinagog of Sathā. S. Austins administring the word and Sacraments was confirmed of God by miracle's, of Luthers doings no such mention. S. Austins orders are disliked by none of his fellowes Luthers orders are reiected euen by many great Protestants, Iudg then good Reader whether thou thinkest best.

## CHAP. VI.

*S. Austin and Luther weighed according to the vniuersalitie or singularitie of their doctrine.*

**T**He word *Heretick* is originally a Greek word signifying as much in English as a *choofer*. And an heretick is nothing els but he who houldeth not the vniuersall and generall faith of Christians, but maketh choise of some points therof that he will

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nor euer came amongst his owne Contry  
men of contrary religion, without a safe  
conduct S. August got nothing but the  
title of an Archbishop whereof he had  
little or no hope at all when he came hi-  
ther. Luth. got liberty, wife, riches & pre-  
ferment of the world. Whetfore euident  
it is that S. Austin was more likly to preach  
his doctrine vpon sincerity & iudgment,  
and for the good of them to whome he  
preached, because he lost much, got little,  
& hoped for lesse than Luther, who by his  
preaching lost nothing, and got much.

CHAP. IIII.

*S. Austin and Luther weighed ac-  
cording to their mission or sen-  
ding to preach.*

SO sure a mark it is of false Prophets to  
preach without sending as God al-  
mightie gaue it as a certain note of them  
in the old law Hierem. 23. *I sent them not  
and they did runne*. And our Sauour in the  
new law Ioan. 10. *Who entreth not by the dore  
into the sheepsfold, but climbeth vp otherwaies,  
he is a theefe and a robber* 1b. *All who so euer haue  
comē (without sending) are theeues & robbers.*  
And he Apostles likewise Act. 15. *Some going  
out of vs haue troubled you with words, whome we  
commaunded not.* And so absurd withal, as no-  
thing

thing can be more. For if none dare take vpon him to be the messēger or Ambassador of a Prince, vnles he be sent, nor to gouern his people vnles he be apointed, how absurd is it for any to take vpon him to be Ambassador & Messenger of the Prince of Princes, & be disposer of his misteries and Stuard of his houthould, and guider of his flock, vnles he be lawfully sent? Wherfor let vs compare the missions of S. Austin & Luther together, that therby we may see whether was the true, whether the false Prophet.

S. Austin was sent to preach of S. Greg. successor to S. Peter, and first Patriarch of Christendome, Luther when he first preached Protestancie, was sent nether of Patriarch nor Bishop nor any man els. S. Austin was sent by the sayd authoritie by the which the first preachers of the most part in Christendome were sent, Luther by no authoritie at all. S. Austin came to preach vpon obedience, Luther vpon disobedience. S. Austin came of purpose to preach that faith which he did preach, Luther at first mēt onely to spire others for a time, & not to found any newe faith. S. Austin neuer ment to suppress the faith which he begā to preach, Luther oftētimes offered to suppress his, if he had not bene bound to recant it. S. Austins sending was cōtested by S. Pe-

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S. Peters miraculous teſtimonie from heauen, Luther had no ſuch. Finally S. Auſtins ſending was by God confirmed in the ſame ſorte that the ſending of the Apoſtles was, that is, God conteſting with ſignes & wōders, Luthers wanted all ſuch confirmation. Iudge the indifferent Reader whether of theſe two mens ſending was more likly to be good.

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beleue, and denieth the rest. And Catholicke likewise is originally a Greeke word signifying as much as vniuersal or General. So that a Catholick Christiā is he who professeth the vniuersall faith of all Christendom. VVherfore if we weigh S. Austin and Luther according to this balance we shal soone see which of them was the Catholik, which the heretick. For S. Aust. (as is before shewed) preached the vniuersall faith of Christendome, making no singuler choise of his owne of any points of faith. But Luther as is before declared swarued frō the vniuersall faith of Christendome and followed that which ether none or inuisible persons held, whom he neuer knew where or how many they were or rather none indeed knew it no not himselfe before he inuented it.

## CHAP. VII.

*S. Austin and Luther. weighed according to their aduersaries allowance of their Doctrine*

**I**T must needs be euident truth which the Aduersaries confesse. For if it might iustly, be doubted of surely, they would neuer admit it. VVherfore this kind of weapon haue all men much esteemed, & vfed

Sup. l. 1.  
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vsed as the sword of Goliath to cut off his  
owne head. This argument Moyses vsed  
Deut. 32 when he said *For our God is not as  
their Gods are and let our enemies be iudges.* This  
argument vsed our Sauour when being  
accused of the Iewes for casting out Di-  
uels in Belsioub, he appealed to the ver-  
dict of their children. The same vsed S.  
Paule whē against the Gentils he brought  
the testimonie of their poers. The same  
vsed the holy Fathers whē out of the he-  
reticks owne Principles they ouerthrew  
their Religion. The same now vse Ca-  
tholiks against Protestants, & Protestants  
likewise indeuor to vse the same against  
vs, as you may see in Morton in his Tre-  
tise of equiuocation, Bel in his downfall  
and others. And Archb. Bancroft in his  
Suruey cap. 8. arguing against the Puritā  
out of their owne confession saith *you may  
be hould to build vpon it for a truth that they are  
so constrained to yeld vnto.* Wherefore by the  
light of reason and example of all, that  
Religion must needes be thought to haue  
a great aduantage of the other, which is  
by the Aduersaries therof accounted good  
and the other is not. But in this there is  
no comparison betwixt S. Austins and  
Luthers religion. For whereas not only  
the Britons then, confessed S. Austins do-  
ctrine to be *the true way of righteousness*, but

See l. 1.  
c. 2. & 3.  
cap. 3.



also diuers Protestants now, haue acknowledged it to be the right beleefe, the perfect faith of Christ, the true religion of Christ, pure & incorrupt Christianity, as hath bene declared before, No one Roman Catholick can be named that euer since Luther began, afforded euer any hope of saluation to those that wittingly and willingly follow his doctrine.

## CHAP. VIII.

### *S. Austin and Luther weighed according to their Miracles.*

**W**Hat a certain and infallible way of truth Gods miracles are, hath bene shewed before. And what can be said for S. Austins or Luthers miracles is already set downe. Here it remaineth that according to the rules of wisdom we weigh & giue iudgment whether of their miracles were more likly to be true miracles, wrought by God as set by him as it were his seales to ether of their doctrine. By S. Aust. meanes yow haue diuers things done which could not be done naturally. As the curing of a blind man, and the healing of all lame, diseased, and deformed persons, which were cured by baptisme at his appointmēt.

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c. 13, 12.  
cap. 14.

Of Luther yow haue not heard one thing which could not haue bene done naturally. As the bewraying of a Iewe of whome he was admonished to take heede. Of rising before a stone fel. Of shedding teares at his prayers, Of touching the tentations of his hearers. Yea the casting in of the obligation by the Diuel (which yet Fox dare not auouch) might wel haue bene done of the Diuels own accord. Of S. Aust. miracles there were many eye witnesses & diuers of these enemies. Of Luthers wonderments not so much as friends alleadged for the witnesses. S. Austins miracles are testified by great Doctors and famous Saints, as S. Gregorie, S. Beda and others, who by their learning could know the miracles, & for their holines would relate no yncertain fables for certain miracles. Luthers wonderments haue no such testimonie S. Austins miracles were then confessed by his enemies the Britons, & now by diuers his aduersaries the Protestants. No one past or present aduersarie euer confessed Luther to haue wrought a miracle. Finally no Catholike euer denied S. Austin to haue wrought miracles, Diuers Protestants haue denied Luther euer to haue wrought any. What man then is there that iudging things according to rules of wisdom, will not thinck S. Austins miracles

to haue bene true miracles. For (besides the testimony of the word of God which testified the miracles which we reade in scripture) what wāt they to be accounted true miracles that any other miracles had? The Deedes were supernaturall, The effect of them was supernaturall & diuine vzt: the conuersion of Infidells, The meannes of doing them holy, to wit prayer to God, The doers of them were Saints, The testimonie of these Deedes are of many, eye witnesses, freinds, and foes, learned, & vnlearned, holy, and Wicked, forrein and domesticall, and cōfessed of diuers which refuse S. Austins religion, Than the which greater testimonie for miracles can not be required, vnles we would haue God to speake from heauen. And on the other side, what prudent man is he that wil not iudg Luthers wonderments to be friuolous. The things reported o him were naturall, The testimonies for them are neither of eye witnesses; nor of enemies, nor of Saints, nor of great learned men, nor are they confessed of any who refuse Luthers doctrine. Yea they are denied by such as were both freinds and great scollers of Luthers. Whie then should we belecue them? Nay whie should we not deny them?

CHAP.

# CHAP. IX.

*S. Austin and Luther weighed according to the Succession or continuance of their doctrine.*

**T**Ruly said Gamaliel *Acts. 5.* of the Christian religion then preached by the Apostles, *Si ex hominibus est consilium hoc aut opus dissoluatur, Si vero ex Deo est non poterit dissolvere.* And in like sorte of hereticks said S. Paul 2. *Timoth. 3. Vltro non proficient.* And S. Austin in *ps. 57.* compareth the Catholik faith to a Riuer, which hauing a continuall spring euer floweth & neuer waxeth drie, & heresie to a brooke rising vpon raine, which while the raine falleth, runneth boisterously, and they who know not that it wāteth a springe would iudg that it would last longer than the quiet riuer, but as soone as it leaueth raining they see the water gon & the brooke dried. Wherfor let vs see whether S. Aust. or Luthers doctrine hath continued longer in Engl. in their followers or rather we haue seene it alredy. For S. Aust. hath had 69. successors in his Archbishoprick successiuly all of the same religion with him. 53. kings of Englād besides diuers others as is before declared, & that when the Crown & kingdome was twise

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violently taken from the Engliſhe men by Danes & Normans, yet his faith was not taken from his ſucceſſors Nor by ſo many ſo long deſolations of the Danes & many ſeuere lawes, firſt by King Henrie 8. and then by Queene Elizabeth, and ſo manie bitter torments hard baniſhmēts, ſtreight confinements, deep Dungeons could lorne great fines, Taxes, and paymēts, & bluddy deaths, could it be rooted theſe thouſand yeares oute of this land, but that this day God be thancked & S. Auſt.) there are both noble & ignoble clerks ſeculer & religious, men, weemē, & Children, who not withſtanding all lawes, threats, & dangers, will profeſſe to hould the faith of their Apoſtle S. Auſt. to agree with him in all points of religiō to honor that See from whence he came, & to reſuſe (as he did) to ioine in religiō with them who obſerue not the manner (as he ſaid to the Britōs) *of the holy Romā, & Apoſtolik Church.* In ſo much, as not withſtāding all the lawes, terrors, Proclamaſiōs ſearches, or paymēts, Torturs, Baniſhmēts, & executions which haue bene made theſe 50. yeares, yet Miniſters in their printed bookes dayly complaine of increaſe of Prieſts and Catholicks And one lately in his ſermon at Pauls Croſſe dedicated to the pretended Archb. of Canterbury and lyked of him ſaith pag. 79. that *no bondage or*

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Tvvoleg.  
Foxes. c. 11

Som.  
Collins.

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hard measure can euer be thought able to suppress  
or reclame vs. This, this, sheweth S. Austins  
worke to haue bene of God & the water  
wherwith he watred the plants of his  
religion to haue an euerlasting flowing  
fountain from Heauen, and the Church  
which he founded to be built vpon such  
a Rock as the gates of hel shall not pre-  
uail against it. And that they which spurne  
against it do (as S. Paule once did) spurne  
against the pricke. And on the other side  
Cranmer, if he were (as Fox saith) a Luther-  
ran in King Henries time, it was but se-  
cretly; And if he professed it in King  
Edwards time, it was but for a verie short  
space, And long since was there not one  
true Lutheran Protestant to be found in  
all England. So soone was Luthers work  
dissolued, so soone was his brooke growne  
drie. And in steede of it runneth now Zuin-  
glius or Caluins brooke, which though it  
seeme for the present to be ful, and runne  
strongly, yet if the Prince (whose harte is  
in Gods hands) would but ether disfrancy  
it, or at least withould his seuered had from  
Catholicks. yow should quickly see this  
ful brooke brought to a lowe ebbe, and  
quickly dreaned, and wax as dry as ether  
the brooke of Luther, or the brookes of  
300. Archereticks more, wherof diuers ha-  
ue runne far fuller and longer than ether  
Luthers

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Luthers or Caluins hath, and now no signe of them is left, yea scarce their names are knowne. This Luther him selfe both forsaue and fourtould, as is before declared. l. 2. c. vlt. And Calvin also in his Preface before his Catechisme in these wordes *Of Posteritie I am so doubtful as I dare scarce thinke therof. For vnles God miraculously help from heauen me thinks I see extreme barbarousnes hang ouer the world And I pray God that a while hence our children feele not this to haue bene rather a true prophecie than a coniecture.* And if we mark we shall see, that as Vipers broode killeth their Mother of whom they came. So new hæresies destroy theould from whence they sprange. Thus the Puritan impugneth the Protestant, and the Brownist vndermineth the Puritan. Wherfor let all men that be careful of their saluation harken to S. Hieroms aduise saying to a Luciferian Hæretick, *I will tel thee my mind breefly and plainly. That we should abide in that Church, which founded of the Apostles, continueth to this daye. For shall we doute (saith S. Austin l. de vil. Cred.) to put oure selues in the lap of the Church wich from the See Apoostolick by succession of Bishops (in vaine Hæreticks barking about ye) hath gotten the bight of authoritie.*

Epilog

## Epilog.

1. **T**Hus we see most deerly beloued Contrimen, that if we compare according to the true rules of prudence and wisdom, the Roman Catholike & Protest. religion in their first founders here in our English Nation, ether for learning or vertue, for mission or orders for motives to preache, for vniuersalitie of religiō or confession of Aduersaries, for miracles or succession and continuance, the Catholik religion is incomparably to be preferred & chosen before the Protestāt. For if learning do help to espie truth S. Austin was liklier to find it than Luther. If vertue deserue to haue truth reuealed, S. Austin was more likely to haue deserued it thā Luther. If holy motives entice men to deliuer sincerely what they knowe to be truth, S. Austin was liklier to deale so than Luther. If lausfull Mission and true orders testifie a true preacher, S. Austin was more likely to be such than Luther. Or if consent of Christianitie, Confession of Aduersaries. Miracles & Continuance make any thing for prooffe of true religion, S. Austins religion is incomparably before Luthers. And what I say of S. Austin in respect of Luther, may also be said (as appeareth by what hath bene writtē) of S. Austins followers in our English Natiō in respect of Luthers followers in the same Nation. And contrariewise if ignorance leade to lies, if vice hinder the reuelation of Gods truth, or cause the taking of it away, Luther is more lyke to erre than S. Austin. If worldly & naughtie motives drawe men to deceaue others, Luther was more like to deceaue thā S. Austin. If want of lawfull mission & right orders discerie a false Prophet, Luther is more like to be such than S. Austin. And finally



finally if want of consent of Christianitie, want of  
 acknowledgmet of Aduersaries, want of miracles  
 and continuance, shew any thing the vnt ruth of  
 of religion, Luthers religion is more lyke to be  
 vnt rue than S. Austins. And if any shall say that  
 albeir Luther and the Protest. religion be inferior  
 to S. Austin & the Romā religiō in all these points  
 aboue mētioned, yet are they superior in the word  
 of God, which is to be preferred before all other  
 considerations whatsoeuer. If (I say) any shall thus  
 obiekt. I request him to consider that one truth is  
 not cōtrarie to an other, nor Gods word to right  
 reason nor his spirituall light to the light of na-  
 ture, nor faith opposit to true prudence. And if  
 therfor right reason light of nature, true prudence  
 stand for S. Austin & his religion, & giue sentence  
 against Luther and his Protestantie; surely Gods  
 word (how soeuer it may seeme to some in shewe  
 of words) yet indeede & in sense standeth lik wise  
 on S. Austins side, and condemneth Luther & the  
 Protestant faith. For it can not but seeme strange  
 that any wise man should imagin that Gods word  
 should stād on the one side poste alone, or accom-  
 pained onely with ignorāce, vice, naughtie moti-  
 ues want of lawfull Mission, & right orders, want  
 of approbation of Christianitie, of confession of  
 enemies, of continuance, and of miracles, And on  
 the other side with the Diuels word should stand  
 learning, vertue, lawfully mission, right orders,  
 consent of Christianitie, cōfession of Aduersaries,  
 cōtinuance & Miracles. VVould God discredit his  
 word with such disgracefull mates, & countenāce  
 the diuels word with so many & so importāt titles  
 of commendation? Or can it sinke into any mans  
 head that a man should be lawfully sent, haue the  
 approbatiō of Christianitie, the confession of Ad-  
 uersaries and Gods testimonie by assured miracles  
 (as S.

(as S. Austin is plainly shewed to haue had) to preach lyes? Or if I cā not obtaine so much of such a man, I request him yet this, that he will please to suspend his iudgment till he see the second parte of this treatise, VVherin (God willing) he shall see the Catholick religion to goe so far beyond the Protestant for right claime of scriptnre and true sense therof and other true grounds of religion, as he seeth it exceed protestacy touching the first foundation therof in England in all the points aboue mentioned. God for his mercies sake open the eyes of my deere Contrymé, that they may see that which is truth. & mooue their harts to embrace & follow that which they see to be his euerslasting truth, & their own aternall happines.

2. Here I wold haue made an end, but that I feared that some though perswaded by what hath bene shewed in this booke, that the Catholick religion is in all reason & wisdom to be preferred & followed before the Protestant, may notwithstanding perswade them selues, that the Protestant religion is good ynough & sufficient to saluation, whom I beseech for God & their owne soules sake to consider these points following. First, that howsoeuer the Protestāt religion were a liklie waie to heauē, yet sith the Catholik faith is incomparably far more liklie, it is no wildō in so weightie a matter as is eternall saluation or damnation to leaue the more secure (if not altogether certaine) waie, and to take the more dangerous. What wise man that feareth murthering wil trauel that waie wher he hath iust cause to thinke that his enemies lie in waie to kill him, when he maie goe an other waie far more void of fear or danger? what prudent mā being to passe a dangerous riuer will not chuse to passe rather that waie which manie expert passengers haue vsed these thousand yeares and more, &

An admonition to those that thinke men maie be saued in both religions.

by which we are sure that diuers are safely arrived on the other side; rather than a new waie which of late some vnexpert & iangling fellows haue imagined them selues to haue found out, but we are not sure that anie one that hath gone that waie hath escaped drowning and is landed in safetie on the other side? And loue we our soules, desire we heauen, fear we hell, & will we make the contrarie choise in religion.

2

See l. 2 c. 1.  
7 8. 9. 10.  
& seq.

See l. 2 c. 1

3. Secondly I wold haue them to consider, that it is euident by what hath bene declared that not onely the Cathol. religion is in all reason to be preferred before the Protestāt, but that Protestācie is indeed no religiō, but a humane deuise lately inuented of one man, and him meanly learned, vicious, and for naughtie motiues, disliked of him self, & at the first condemned of all Christendom, and wanting all authoritie of lawfull Mission, of right orders, and Miracles to approue it. Which kind of superstitiō rather than religion no man of wisdom can think sufficient & able to saue him. For nether can Gods religion be an inuention of mā, but an institution of God him self, nether if it could, were it reaso to think that to be a good religion which a naughtie & vnlearned man, vpon naughtie motiues had deuised, & wanted all authoritie of lawfull mission, and right orders to vse it, yea which not onely all Christendom at the first condemned. but eues the inuentor him self for manie yeares disliked and offered to suppress.

4. Thirdly I would haue them to consider that the Catholik & Protestant religion are not one & the same religion in substāce, differing onely in some small points, but are indeed two religions in substance, quite opposit in many most substāciall partes of religiō, namely; In the verie worship of God: For Catholiks beleue that they ought to  
worship

worship God with externall sacrifice which Protestants account sacriledg: In the verie word of God. For Catholicks beleue manie books to be diuine as Tobie Ecclesiasticus Machabees &c. which Protestants reiect as fabulous. They are also opposit in the exposition of Gods word; almost in euerie chapter and verse. They are opposit in Gods Sacraments, the catholiks beleeuing seuē wherof the Protestant reiecteth fīue. Finally to omit manie more great oppositions they are opposit in the foundation it self. *For the foundation head and soul*. of Protestant religion as them selues account, is iustification by onely faith, which foundation Catholiks vtterly condemne. How then can anie reason which iudgeth the Catholick religion to be good and to come from God, think that a religion so opposit to it as the Protestant is can also be good and come from the same God: What agreement can ther be betwene Christ and Beli all, betwene light and darknes, betwene faith and heresie. truth and lies.

y. Finally I wold haue them to consider that not onely infidelitie in vtterly reiecting Christ and his doctrin, but also obstinat denial of anie one point of his sacred truth maketh a man an Heretik and subiect to damnation. And as S. James speaketh of Gods Commandements, so we maie saie of Beleeif, who offendeth in one point is guiltie of all. *If anie* (saith Christ Apoc. 22.) *shall diminish of the words of the book of this prophetie God will* *take his parte out of the booke of life. Vnles a man* (saith the Creed of S. Athanasius) *keep the Catholick faith entire and inuolate without doubt he shall perish euerlastingly.* For as it litle helpeth a man to be sound in all other members if he be deadly wounded in one. So it litle auaileth one to be sound in all other points of faith if he be hereti-

call

See l. 1.  
c. 21.

4

S. Athanasius

S. Austin. cally infected in one. And S. Austin also *l. de heres.* pronounceth them to be Heretiks *qui singulis aut non multo amplius dogmatibus oppugnant regulam veritatis; who by one or not manie more. opinions impugn the rule of truth.* To which doctrin also Protestants agree as you maie see in D. Sutilif against Exceptions p. 55. and others. And the reason is manifest because the definition of Heresie is *per- tinacious error in faith*, to which it is indifferēt whether the error be but in one or in manie points of faith. And can anie Christian think that Heresie cā be a waie to heauen, that an Heretik (whom Tertullian, S. Ciprian and all the ancient Eathers account no Christian) shall be coheir with Christ, That haresie, which as opposit to faith a theological vertue, is one of the greatestt sinnes that is, shall enter into heauen when no sin shall enter. That he who deserueth to be excluded out of the militant Church shalbe admitted into the triumphant, who is condemned (as S. Paul speaketh) by his owne indgment shall not be condemned by God, finally who giueth God the lie in one or manie points of his sacred truth can be in Gods fauor and come to his kingdom, No surely, wherfor assuring our selues that as their is but one God and one faith, so if the Cath. faith be Christs faith Protestancie is heresie if that be the waie to heauen, this is to hel if that be the path to saluation this is to damnation, let vs reflecting Protestancie embrace the Catholik. faith. Amen,

See S.  
Thomas.  
2. 2. q. 5.  
art. 3.

*Si Hæreticus  
est, Christianus  
non est.  
Tert. l. de  
prescript.  
c. 13. et l. de  
unit. Eccles.*

FINIS.

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